The Universalist Leader

Boston and Chicago

March 21, 1925

The Right Kind of Optimism

THERE is no doubt that on many simple minds the Pollyanna doctrine has an agreeably refreshing effect. Why is it that on more thoughtful minds it has just the opposite? Why is it that the Pollyanna attitude irritates where it should stimulate, confounds where it should clarify? Nothing is more depressing than an all-embracing, lighthearted optimism. It is exasperating because we know it isn't true. The facts are otherwise. This is why some cynic defined an optimist as a fool unfamiliar with the facts. Every true philosophy, every true religion, must recognize existing obstacles. What we need is not to be told that the obstacle is not there; what we need is sufficient fortitude, inner strength, mental resource, and ultimate faith to meet and if possible to overcome it.

William Lyon Phelps
in "Human Nature and the Gospel."

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The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

ditor

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

ARE LIBERALS MISSING THE WAY?

BOTH because of the doctrines taught and because of the lives of the great majority of its members, the Unitarian Church unquestionably is Christian.

It has cut bravely through a mass of superstition and set Jesus up where the world can get a clear view of his noble figure. It has organized a series of institutions in every city where its churches are planted for the service of humanity. It has encouraged its members to put their shoulders under community burdens and bear them. It has scattered broadcast the good seed of literature, in its pamphlets, in its various weeklies and monthlies and in the *Christian Register*. All these have reached large numbers of young men and women, have helped solve their theological problems and have given them religious peace.

We personally, like a great company of students who never have seen a Unitarian church, can testify to the blessed influence of Unitarian tracts which reached us back in high school and college days.

Though some individual Unitarian churches and ministers are self-centered, just like some of ours, we feel that the Unitarian Church as a whole stands in the very forefront in its faith in God and in its work to bring out the divine in man.

It is a shameful and cowardly thing when other liberals who are really Unitarian shilly-shally about it, refuse to use the word, claim to be something else much more respectable, and clutch for crumbs from the table of popularity on the ground that they are something different from Unitarians.

With this little confession of faith in them and with a further unqualified declaration of our respect and love for Unitarians, we have to raise the question as to whether some Unitarians, like some Universalists, are in danger of losing the way.

Over and over again in recent months we have seen in the columns of the *Christian Register*, one of the most brilliant and interesting of our contemporaries, stern rebukes of liberals, ourselves at times by name, who talk fellowship with the liberals in the so-called Orthodox Churches. Thus in a recent issue of the *Christian Register* we find the following:

> Certain matters are alive; for example, our attitude toward the liberally minded persons here and there in the so-called Orthodox Churches. One opinion says: Let us first make as much as we may of these brethren and their struggle, which is like our struggle. Let us be hospitable. We are all doing the same work. Our first task is fellowship.
>
> Another view is: Let us go on with our historic task. We must keep abreast of truth. Our attitude toward men in other Churches who have liberal disposition is, as ever, hospitable. But our history shows that it is not chiefly solicitude about winning other men and other denominations, but boldness and power in proclaiming our own gospel, that best builds our Church and promotes our cause. Our first task is the truth in perfect freedom. The emphasis on truth, we believe, is primary; on fellowship, secondary. And the fellowship, we must be quite sure, is based on truth. The other emphasis is in our opinion unsound, academic, and it will not work. We can not hope for rapid advances of large numbers to the free position. We can not force the advance. We can go into all the world and persuade the world. We should be ourselves. We should express ourselves. Always that comes first. We have a distinctive place, or we would not be a distinctive body. We do not turn back and merge with the other denominations, nor even look too long toward them. We go forward and rejoice when even one who was lost or lagging finds himself among us on the broad highway of the abundant life.

Admitting for the argument that "our first task is truth in perfect freedom," is there any truth quite as big or quite as vital as that all worshipers of a good God at heart are one and are brothers?

Is there any vision quite as clear as that which makes us see, through varying forms and ceremonies and differing creeds, the content of the faith?

This is the truth and the vision which Unitarians for one hundred years have been helping us get.

It is quite true that fellowship with the intolerant and bigoted is difficult if not impossible. But we affirm that the majority of people in the Orthodox Churches are not intolerant and bigoted, and we reaffirm that some of the people in un-Orthodox Churches are both.

We see little to choose between the holier than thou attitude which is theological and that which is social.

To us the real test is a passion for souls, an interest in the race and in all the individuals of the race, and a faith in the Christianizing of society.

The majority of Orthodox Christians, on this vital subject, think as we think, want what we want,

and work for it with a zeal and a devotion beyond praise.

Wherever it does not embarrass these Orthodox Liberals we want to give them our Godspeed and our friendship.

Wherever it does we want to wait silently and patiently until they know as much about us as we do about them.

All through the past years of bitter theological debate, the great leaders of the Unitarians have done this. They have exhibited a Christian spirit. We believe it is the true path for liberals to walk to-day.

Even if fellowship in the sense of "companionship" is not possible, yet in many places it is possible in that nobler sense of "community of interest."

And why put fellowship in a second place? "By this," said Jesus, "shall all men know that ye are my disciples, if ye have love one to another."

If "the fellowship is to be based on truth" (somehow, as the *Register* states it, it unfortunately sounds like "based on my idea of truth"), why should it not be based on the biggest truth in sight?

Why should it, for example, not be based on something as big as faith in the Divine Immanence—a recognition that "God is the individual plus infinity," as "God is the family, plus infinity," and God is the race plus infinity? In the light of the new faith in the Divine Immanence the words Unitarianism and Trinitarianism are losing significance.

The phrases "that best builds our own Church" and "promotes our cause" are hardly worthy of the big, virile man who edits the *Christian Register* so ably. He seems to put those things in the forefront. Is that what the Unitarian Church is for? Has it changed its conviction and its spirit? Does it really believe that these incidentals are the objects of our existence? Is there danger that some liberals are missing the way?

We do not mind the sniping as such which the *Christian Register* indulges in at Fosdick. We mind what seems to us a lost opportunity for liberals to exhibit their breadth, their insight, and their sympathy.

In our opinion we ought to stop sniping at a great movement, stop damning it with faint praise, stop claiming sole credit for all the good in it, stop insisting that everybody in it take our label, and act like the brotherly, co-operative folk we really are.

If the *Register* actually detested fellowship it could not have gone farther toward making it difficult than in the maddening phrase the editor tosses off in his most brilliant form in the issue for Feb. 26.

> "The Unitarian makes his doctrine serve his life; the Orthodox makes his life serve his doctrine. The two ideas are worlds apart. We think ours is right."

Of course there are the Orthodox who make life serve doctrine. So also are there Universalists and Unitarians who do precisely the same thing. But there are the Orthodox, millions of them, who make their doctrine serve lives of unwearying service as intelligent as it is noble and unselfish. With the Orthodox we want fellowship. We are unashamed of it. Not in the sense of their taking us in or our taking them into membership in our respective churches. If that ever comes naturally let it come. But in the sense of understanding, of sympathy, of co-operation in great tasks for God and humanity, we want fellowship. Because it includes the deepest truths we put it first. We want it with Fosdick. We want it with saints like St. Francis in the Catholic Church. We want it with people like the editor of the *Christian Science Monitor*. We want it with the spiritual descendants of James Freeman Clarke and Edward Everett Hale, and we want it even with the editor of the *Register*, when we get him off his hobbies, fed up at a good lunch table, and bubbling over with the good cheer, the tolerance, the brotherly kindness, which he really has and which he hides so successfully in his militant columns.

* *

PRESBYTERIAN PLANS FOR WASHINGTON

THE Presbyterian General Council has been meeting in Washington, completing work for presentation to the Presbyterian General Assembly at Columbus, in May.

The Rev. George R. Stewart of Auburn, N. Y., is chairman of a commission appointed by the General Assembly to make a survey of Washington with the idea of building in the Capital City a church representative of the faith. Dr. Stewart outlined before the General Council plans thus far made.

These plans involve four main features: The enlargement, improvement, consolidation and relocation of certain churches; the projecting of what some call a cathedral church and others call a monumental church; a Presbyterian building intended adequately to represent and eventually to house all the main offices of the Church and its several boards; co-operation with other denominations in founding an Institute of Religious Education, a school of religion which would adequately express and promote the commanding interest of the churches in education.

"This fourfold program," says Dr. Stewart, "can not be put over in a single year. It is a program of from five to ten years, and even then but a beginning will be made. The commission proposing this program is convinced that it is none too large for their great Church, and they propose it as a partial answer to the question 'What, is the duty of this Church to the religious life of the National Capital and through it to the nation?' "

* *

FAIR EVEN TO CONGRESS

THE egotism of Congress may be colossal as alleged, though there are modest gentlemen there, its sense of its own dignity and importance may be exaggerated, although there are students of politics among its members who appreciate fully the place of the Executive and the Judiciary in our system, its incompetence to handle business efficiently and quickly is becoming a scandal, although nearly all the members are leaders in their own communities and some of them men of the highest business ability, but—

These facts should not blind us to the fundamental truths that an assembly elected by popular vote is our greatest guarantee of liberty.

That if the members are inefficient we have the power to elect others.

That all the members will be quick to reform their ways of doing business just as soon as the people show that they know about how things are going and care.

And this talk about a salary grab is nonsense. With all their bombast and collective inefficiency, they showed courage in taking their political lives in their hands, and raising salaries of members of the two Houses. They did something which needed to be done, but which was bound to raise a hubbub.

Of course the best kind of case can be made out against this action, using only words used on the floors of the two Houses denouncing increases of salaries in other departments of the Government.

Nevertheless and notwithstanding, this raise in salary will tend to get us better men in Congress, and that is the important consideration. It will enable some men to accept nominations who now refuse them, but who ought to be there.

Business houses pay big salaries to get able men. Cities are hiring city managers and paying $15,000, $20,000, $25,000 to get high grade ability. The country can afford this raise in pay for Congress. It can not afford refusing to do it. The President did well to sign the bill.

* *

THERE WILL BE NO DELAY

THE following paragraphs are quoted from a letter in the Woman's Missionary *Bulletin* (official), written by Mrs. Maud Lyon Cary:

> There are two things we want very much over here—one, the really important thing, is the new church building, of course.
>
> The other is quite personal. It is screens for the missionary house. In a place where in the warm rainy weather and dry weather, too, people have to sit inside of mosquito netting suspended from the chandelier to keep from being chewed alive by mosquitoes and impregnated with disease, I think screens are really a necessity. I suppose they would have to be copper so as not to rust, but I think they really are as necessary as they are at Murray Grove.

Mrs. Cary is wrong. The other is not "quite personal." It is official and denominational, because it is hygienic, economic, scientific, humanitarian, enlightened—an absolutely fundamental thing.

In other words, it is a case where, to put it mildly, delay would be damning.

There will be no delay.

* *

MIEL OF HARTFORD

ONE gets renewed assurance as to the social utility of the ministry when one thinks of the place in Hartford, Conn., which the late Rev. Ernest DeF. Miel made for himself.

For thirty-two years Dr. Miel has been rector of Trinity Church (Episcopal). For the last six years he has been going down hill physically, but faced the inevitable with cheerfulness and fortitude, and the latter part of the time directed the activities of his parish from his bed.

During the Great War, Dr. Miel served two years in Europe, first with the American Red Cross and later as a chaplain with the troops. He was brave, resourceful, sunny and efficient.

In Hartford for a generation or more he has been baptizing the children, advising and marrying the young people, burying the dead, cheering on the stumbling, comforting the sad, and by precept and example holding up the ideals of the Christian faith.

He had the best traits of the best of the French ancestors whose blood flowed in his veins. There was a gayety, a joyousness, a conviction of the worth of life, combined with a noble sympathy for all that was hard and dark, which made him a charming friend. There was an interest in social advance which made him a good citizen.

There was a deep faith in God which made him a successful preacher and parish worker.

Everybody liked Dr. Miel because he saw something to like in everybody.

* *

AN AGED ISOLATED WOMAN'S GIFT

THE following letter came from an aged woman, living in a state where there are only two or three Universalist parishes and whose connection with the denomination is largely through the *Universalist Leader:*

> *To the Editor of the Universalist Leader:*
>
> Enclosed please find a $500 government bond. I want you to have it to help carry on the paper for the coming generations.
>
> I understand that you are to give me 6 per cent for it as long as I live, which can not be very long.
>
> Respectfully,
>
> ——— ———.
>
> *March* 2, 1925.

It is a source of great satisfaction to us that the writer of this letter appreciates what we are trying to do through the *Leader*, and that she sees clearly the need of further endowment of the paper. We are grateful for the generous contribution, and doubly grateful for her faith in us.

There is hardly a religious weekly in the country that is not beginning to face this problem of endowment. A far-sighted manager took the initiative for us some years ago and we have made a good start.

Because of other financial campaigns fundamentally important for the Church we do not undertake any campaign for the *Leader* endowment fund. But we consider it our duty to print letters like the above as they come along, and keep the idea before our people. We trust "the working of the spirit" in this matter. What one does suggests to another. Where one sends a bond another makes a bequest in a will. It all goes to push on a work carried on in the broadest kind of spirit to spread faith in God and man—in man by virtue of his manhood, in God as the one God and Father of us all, and in Jesus as the supreme teacher of both of these great universals.

Who will follow the example of this lady from a great little state?

* *

Editorial Announcement

The *Universalist Leader* next week will publish an important article by Dr. Frederic Williams Perkins on "What Does the New Reformation Mean?" one of the most brilliant and interesting contributions to the series "Attempts at Interpretation," and especially timely.

Cruising Cross Country

XII A New Type of Overseas Worker

John van Schaick, Jr.

FRED FIELD GOODSELL, a Californian who has lived for twenty years in Turkey, has been with us to-day. He addressed the Boston Ministers' Meeting this morning and the Boston Universalist Club to-night. He lunched and dined with us, opened his heart to us, answered our questions man fashion, and won our verdict.

He is a missionary, but of the kind to make men who thought they had no use for missionaries open their eyes and exclaim: "That's an entirely different proposition. I am for that kind of man."

To understand Goodsell you must see him as the connecting link between two generations.

For forty years his father, the Rev. D. Goodsell, now retired and living in Berkeley, Cal., was a home missionary of the Congregational Church, battling with rough, wild elements in frontier towns and mining camps—mainly in California. When young Goodsell, who was trained in the University of California and at the Hartford Divinity School, decided that he wanted to give his life to the foreign mission field, or to overseas work as we now call it, he didn't have to explain or justify the decision to that pioneer father and mother. They had made their lives count for something in building a new country. They knew what a glorious feeling it was. They didn't try to deprive their boy of it, because their natural human instinct was to keep him close home.

And the generation after Goodsell explains something also.

He and his daughter, now a student at Wellesley College, spoke from the same platform at the great Foreign Missions Convention held recently in Washington. One of the memorable scenes of that Convention was when this lovely girl, only eighteen years of age, unafraid of the thousands before her, stood up and told in a modest, simple and effective way why she didn't want anybody to pity her because she was a missionary's daughter or was herself training for missionary work. Something deep, ineradicable and precious has passed down that family line from generation to generation. There isn't a trace of fanaticism in it, no self pity, no lack of balance or perspective, but a magnificent consciousness that life is worth living and that their lives count. That is something to have achieved—especially as the lives do count.

Mr. Goodsell left Constantinople January 3, 1925, for the United States, and starts back next Saturday, March 11—sailing on the Aquitania, which will drop him at Cherbourg, where he takes train for Paris. At Paris he will catch the Simplon Express, which makes Constantinople in five days without change. He came for the Washington Convention, but the American Board has had him speak in many of the larger cities of the United States. He has visited his parents in Berkeley, his daughter at Wellesley, and his son in Lawrence Academy. He has gone to see relatives of the staff in Turkey to give them recent news of their loved ones, has looked up Turks in this country, some of whom have been having a hard time of it because of race prejudice, and he closes this short visit home by a lecture at his old Alma Mater in Hartford *en route* to New York.

All this awakening of our interest in Turkey came from the address of another missionary—Jennings—in our church in Washington on the Sunday that Etz, Bicknell, Lowe, Mrs. Allen, Miss Ellis, Mrs. Vallentyne, Mrs. Folsom, and other denominational officials happened to be present. Jennings planted his feet squarely on the platform that God is the Father of all, that all men belong to one great human family, that the motive of overseas work is not to snatch men from some future hell, but to give them a chance here and now, to spread ideas of the worth of every life, and to teach them how to live and co-operate. We liked him and invited him to come up to Boston. He promised to do so if he could finish a trip to the Pacific Coast in time. Finding himself unable to get back, he sent Goodsell in his place.

Jennings is little, rough and tumble, resourceful, a fighter. They call him "Admiral" because directly after the terrible disaster at Smyrna, where he did heroic work in relief, he secured permissions and guarantees from the Turks, went over to Mitylene, inspired confidence in the Greeks, sailed sixty Greek ships back into Smyrna, and carried away thousands and thousands of Greek refugees who otherwise might have perished.

Goodsell is an entirely different type. He is the scholar forced by events into action of a strenuous kind and with enough of the old pioneer father and mother in him to make good. He was head of the language school of the American Board in Constantinople before the war, and Field Secretary covering four great areas including Syria and Greece. Then he was drafted for work in prison camps in Russia. When we entered the war he was given service at once with troops under the "Y" serving in Roumania and Siberia.

What we have known in a general way, he made clear to us to-day. Turkey is a new country. The Sultans and Caliphs have gone, Mustapha Kemal Pasha and the republic are realities, and Angora instead of Constantinople is the seat of power. The new government has hundreds of agents all over Europe and even in America studying Western laws, customs, methods. It is getting Turkey off the old military basis and on to a new economic basis. If a country is not going to live by conquest it has to be self-contained, self-supporting, raise its own wheat and make its own goods, or produce part and trade for the rest needed. That is what is happening in Turkey. There is a new education, a new politics, a new public health movement. Modern Turkish women do not wear the veil. They are emancipated. The curtains separating men and women in the street cars are torn down. People can get permits to travel from city to city. Books once forbidden are published and sold.

Turkey now is a homogeneous country. It has a population of only 8,000,000, but they all are Turks except the Armenians and Greeks who remain in Constantinople.

Missionaries and church people generally especially are interested in the fact that there is also a new attitude toward religion.

The Turks have separated completely Church and State. That night in Constantinople when the police called the Caliph to his front door, put him in a carriage, carried him to a station, placed him on a train for one of the little Danubian principalities and said good-by effected a tremendous revolution. It deposed the head of 263,000,000 Moslems in India, in China, in Egypt, as well as in Turkey. It showed that the government had taken no different attitude to the Christian than it did to the Mohammedan religion. It would give official sanction to neither. It would permit propaganda by neither. Just why?

Because the great religions were teaching mythologies as the truth. Because missionaries had some ulterior motive—political propaganda, or something else. Mr. Jennings and Mr. Goodsell did not say all these things, but they made us realize that it is well to ask ourselves just what has been associated with religion, which has given a virile, intelligent, progressive group like the new leaders in Turkey such a deep prejudice.

At any rate it seemed for a time as if all missionary schools, colleges, hospitals and similar activities were ended in Turkey. Or if they tried to go on without using the name of Christ and teaching the Bible people home would lose faith in them.

Now let us permit Mr. Goodsell to tell his own story of what has happened, remembering, of course, that he must not be held responsible by Turks, Greeks, or Americans for my reporting, for I am no stenographer. Whether I make it clear or not, he made it clear that he has genuine admiration for the Turks, high respect for their abilities, faith in their future, and a desire to contribute something which he thinks of inestimable value at this turning point of history. He is not anti-Greek, anti-Armenian or anti-anything else, because he is a real Christian, but of course any man who says, "There are two sides to all these stories of atrocities," or, "One must not believe all he hears," will be accused by the unthinking of being "pro" or "anti" this or that.

Here are some of the more striking things Mr. Goodsell told us: "The late Cyrus Hamlin used to say that whenever he heard an address upon the Near East, he used to pray the Lord to endow him with an adequate sense of unbelief, so he could keep his head in the midst of conflicting stories. We must take this attitude toward stories coming out of war.

"You have asked me about the Armenians. There are no more Armenians in Turkey, except the 75,000 in Constantinople. There are some thousands of them in a small republic in the Caucasus, Bolshevik in its rule and in close relations with Soviet Russia. There are 100,000 in Syria, 40,000 in Greece and Macedonia, many in Egypt and some in South America and France. In our schools we have had many Armenian pupils and I respect and like them, and sympathize with them in their sufferings.

"My work has been largely collegiate and theological work at Constantinople. For a time all our schools were closed. In 1921 I was asked to resume work there. For two and one-half years we had an interesting group studying theology and social service. They represented many Christian faiths, but took what we had to give and worked it into their own systems. After Smyrna our Greek and Armenian students could not come into Constantinople. So we transferred the school for Armenians and Greeks to Athens. I said, however: 'I am not ready to leave Turkey. My language is Turkish. I am not willing to leave the building of new things here entirely to non-Christians. I want a part.' So I have stayed.

"Missionary work in the old sense was impossible. We saw that our task was to reinterpret religion—put it on a new basis, reinterpret the way of Jesus without theological bias. This came as a stiff test to a certain type of missionary worker, who felt that, if he could not talk about Christ or teach the Bible, in a way he was disloyal. My heart, however, was in the new experiment. We were there to witness by our lives and let them make the impression and appeal.

"I had an experience recently which gave me great joy. I was taking a prominent Turk around one of our hospitals. As we went away he said: 'I don't understand you Americans. Why do you do all these things? Are you not missionaries? What has that to do with the care of the body? Where is the religion in it? If this is what you mean by Christianity, by Protestantism, let us all be Christians. Let us all be Protestants.' It came as a revelation to him that our work was divorced from all proselyting, from all political propaganda, and meant simply a desire to serve. That is why we stay in Turkey. We are there to let the light in, to let Jesus' own way of life, so far as we can live it, make its own impression. I believe that this kind of leaven in Islam can make a great change.

"So we are giving them what they want—trade schools, medical education, hospitals, general training, but along with it we are trying to establish in them a consciousness of a need of the thing we are sure they need.

"It is a great venture of faith.

"Professor Buckham of the Pacific School of Religion said something to me on my recent trip West which delighted me immeasurably. With some misgiving I told him of the new attitude, of our non-ecclesiastical work. I said: 'We can't think of preaching. We have to live it. There is even no chapel service for non-Christian pupils.' Said he instantly: 'It seems to me that it is almost the first time in history that a great denomination has been willing to lay aside denominationalism and teach by character what Christ's way of life means. To me it is highly significant that the American Board is willing to do that. The easiest thing to do is to preach. The hardest is to live.'

"Just what is it that Mr. Jennings was coming here to-night to tell you about? We are starting Turkish-American clubs patterned after our Y. M. C. A. Clubs, under Moslem-Christian auspices but with all so-called religion left out.

"Mr. Jennings is out now raising money to carry

on the experiment for five years. It is a strictly non-political, broadly humanitarian, character-building project. The Turkish Minister of Education is the chairman of the joint committee in charge. We want to make these clubs contribute to the physical, intellectual, social, and moral development of young Turkish men and women. So closely has the word moral been associated with the word religious that we have had to leave that word moral out, but the thing is not left out. The first club will be started at Angora, the capital. Mr. Jennings plans to start clubs in six other cities. He is a man whom you can trust and support. The clubs stand as a symbol of something new and better in international relations. They will make Turkey better understand us and our faith, and make us understand Turkey.

"Jennings speaks of all he has done modestly, but he was the greatest human agent in saving refugees at Smyrna and he has such ability to make himself understood and project his personality on a cause, that he will do more with these clubs than any of us realize. I hope you can back him up."*

Perhaps more than anything he said, the quiet, modest, courageous, kindly personality of Mr. Goodsell impressed us. One felt, "Here is a man."

Some one at the dinner, seeing me take a few notes, whispered, "I'll be interested to see what you do with this." I replied: "It is no trouble to write when one's heart is in it. There would be no difficulty writing up Grenfell in Labrador. This man is making his life count like that."

One can't help but realize, however, the separations in such a life, the long good-bys, the journeyings often, the perils, the weariness. But, as I said to Mr. Goodsell, "I don't pity you. I congratulate you on your choice."

We who heard him will think often of him in his home up on the hill looking over the blue waters of the Bosphorus, in one of the great strategic cities of the world, where the routes from Russia to Africa across those from the West to the Far East.

His little boy, the only one left in that home now with the mother, has learned the flags of forty nations from the vessels passing and repassing.

And yet the little boy is not a boy without a country. He is named Lincoln, and trying to live up to it—looking forward to his schooling in the United States.

Contacts like those of to-day enlarge our horizon, quicken our faith in the adaptability and resourcefulness of our religion, impress us again with the fact that the life of Christ is the nub of it all, soften some of our prejudices by the mighty power of facts, make us realize that we are created, as Jacks said at Harvard, for long journeys, high adventure, dangerous undertakings, discovery, exploration, burden bearing, with happiness the incident and not the end, and that a real man is the greatest thing in the world.

Boston, March 9, 1925.

*For a fuller description of these proposed clubs see Turkey, Y. M. C. A. and Our Church," *Universalist Leader*, Feb. 14, 1925.

The New Religion*

L. V. Harpel

THERE are two classes of people who recognize that a new religion has arrived, its friends and its foes; and it has so impressed both that for the one it is destined to become the orthodoxy of to-morrow, and for the other it threatens the world with irreligion and to undermine the moral character of all mankind. Its friends swarm university centers, send forth its gospel and sunshine in modern literature, and quietly mold the thought of the future. But they are cautious about naming it or loudly proclaiming its newness, lest some one become afraid, lest people feel that the old foundations are slipping. On the other hand, William Jennings Bryan and his associates do recognize its newness of character and loudly condemn it, and they have organized the society of the Fundamentalists to fight it. Even in this land of boasted religious freedom, they feel that the occasion calls for such extraordinary measures as state laws that shall bar the teaching in our public schools of any revelation through science or human research that may give aid and comfort to the devotees of the new faith.

Religion, itself, is all one, as old as the universe and as eternal as the hills. Yet we may say there are religions, just as there is chemistry and there are chemistries, philosophy and philosophies. The laws of chemistry never change; but after years of investigation and study we may have a new chemistry, and the same may be said of every science, and of religion.

The conscience of man, the principles of art, and the law of love existed when life first began to work as a feeble yeast in the ancient marsh. Ages upon ages of evolution have carried that life through an infinite variety of changes, through storm and stress and sunshine, through periods of upheaval and conflict and of pleasantness and peace, but the eternal principles of conscience, of art and of love have never changed. They have simply unfolded, and that is to say that they have simply become more and more. They have arrived in the soul of man just as they began in the soul of the universe, bringing at least a portion of the actual life of God into the life of man.

From the legends and traditions of different tribes and groups of men which found a place in the record when history began, we learn that each tribe or group had its cult or system of religion. The groups grew, and tribes consolidated into kingdoms, and kingdoms into empires and nations, and their religions likewise grew and consolidated, conquerors absorbing or destroying the religious cult of the conquered. Religion has been and is to-day like the giant oak tree. It continues to live, although divided into many branches, and from it particular religions have fallen

*An address at the Iowa Convention of Universalists.

as dead limbs and even like autumn leaves. Not only the ancient religions of Greece and of Rome, of Egypt and of Babylon, and of our own lineal ancestors, the Norsemen, but thousands of tribal religions, in any and all parts of the earth's surface, have gone the way of all that is mortal, and all testify that religious systems pass away, although religion itself remains.

Then let us approach the subject of the so-called new religion from the standpoint of the old. What are the branches of the tree that show signs of decay and that, in the light of science, must some day fall? Probably those who fear most the facts revealed by science. The fundamentalists feel moved to organize to bar the new faith from the educational facilities of our age. And what is their religion, and wherein does it differ from the religion that is essential? They profess to champion the cause of Christianity as a religion that was perfect in its origin, that belongs to an order above nature and not subject, therefore, to nature growth, or evolution. They claim for it that it is the religion of Christ and the Bible, revealed to us in a Book dictated by God Himself, a book too sacred to be profaned by human investigation, and which is absolutely inerrant. In other words, it is the religion of a book, imported from another world, and therefore not the product of human experience and the forces working through human nature, nor having any relation to natural law.

Let us further examine their claims. What do they mean by Christianity? Do they mean the teachings of Jesus, or the teachings of Paul and others about Jesus? Christianity in fact, or historical Christianity? And what do they mean by the religion of Christ and the Bible? In the Old Testament we have the religion of the prophets who endeavored to reform the religion of the priests, and also the religion of the priests, the prophets insisting upon justice, purity and righteousness as the essentials of religion, as against the forms, rites and ceremonies of the priests. In Matthew, Mark and Luke we have the latest and the greatest of the prophets, in the character of Jesus, trying to reform Judaism, to persuade the people to observe the spirit rather than the letter of the law, and thereby to fulfil the law and the prophets, not trying to organize a new Church, or to found a new religion, while in Paul and John we have the law and the prophets set aside, and an idea of Greek philosophy, the *logos*, taking special form as the risen Christ.

John follows the teachings of Paul, Greek philosophy and all, and preaches a sermon on the other gospels, in the light thereof. Paul founded historical Christianity. Yet Paul never saw Jesus, except as we see figures in a dream, and he never heard a word of his teaching, nor, to any extent, conversed about it with those who did see or hear him, as he himself declares; and he does not pretend to quote more than five words as the words of Jesus.

Paul founded a theology, a philosophy, if you please, about the risen Christ, and religion has filtered into that theology, from sources old and new—from the teachings of the prophets and the teachings of Jesus, and from the common sense of mankind, moral and spiritual, as it is.

But theology, or philosophy of any kind, is not religion. When we do clear thinking about religion, we have to separate it from theology, just as we have to separate it from any other form of philosophy, even as we separate poetry from science.

And what do the fundamentalists mean by revelation in a Book too sacred to be the subject of human investigation? Is the Bible a book, or a library, a literature? Has it one author, or many? Were its books written by amanuenses from divine dictation, or from human experience and at the dictation of human hearts? Was its official list of books not selected from among many other similar books, by Church councils? Councils of a Church whose infallibility the Protestant Church denies? What is the story of those councils? Sunderland says that they remind us very much of the worst political conventions of to-day; and Dean Milman says: "Nowhere is Christianity less attractive than in the councils of the Church," and he says further that their decisions were made on the authority of a turbulent majority, corrupted by intrigue, injustice and violence.

May it not be that the fundamentalists have mistaken a theology and a tradition for religion? Jesus taught no theology, no philosophy of any kind. He assumed the Fatherhood of God and the Brotherhood of man, in the sense of religion, in the sense of personal relationship, and did not go into the proof as a question of science or philosophy. He did not profess to teach either science or philosophy any more than does a genuine poet. He shared the common belief of his day in spirits and demons, and probably knew very little of the systems of philosophy of his own time, and science was then scarcely born. Much less had he any idea of Greek philosophy, or of defining the nature of God as triune in character, the Father, the Son and the Holy Spirit, or that he himself should be raised up as an integral part of the Godhead and be made the special gateway of Heaven. And neither he nor his immediate followers abandoned the temple worship and organized a Church, or instituted a new scheme of salvation, or taught any other than the thought of the prophets that we should do justly, love mercy, and walk humbly. It was only when a schism had arisen between Paul and the immediate followers of Jesus, that Paul abandoned the meetings in the synagogues and abandoned the observance of the Jewish law, and held that it had been superseded by the Christ. Could Paul have persuaded his converts among the Greeks, and later among the Romans, to accept the Jewish law and conform to its ceremonial requirements, we probably should have to-day a reformed Judaism with Jesus as its Supreme and Holy Prophet, instead of historical Christianity.

Suffice it to say that historical Christianity wrapped the natural and simply clad man Jesus in the purple and mysterious garb of the Christ myth. An earnest but kindly and genial human face is made to wear the solemnity of an ancient, and, I might say, Egyptian god, holding in his hands the scales of eternal life and death—forsooth, of eternal bliss and torment—and passing final judgment, upon no other issue than the question whether at any time in his career on earth the subject believed on him, and whether he held to that faith until the hour when

his enfranchised spirit ascended to the bar of judgment. The humble Jesus, who ate and drank with his associates in the manner of his day, protested on being addressed as Good Master. He said: "Why callest thou me good? There is none good save the Father in heaven." Nobody would be more surprised than Jesus, were he to appear in one of our churches to-day and find that he is made the central figure of a system of necromancy and magic, that people are believing themselves to be saved to eternal bliss by the magic power of his name.

Less than a century ago, the acceptable sermon pictured in lurid colors and with hair-raising effect the eternal torment of all who would not comply with the requirements of the magic formula that should invoke the power of Jesus' name. But the harshness of that preaching brought a reaction. Our own Church was born of that reaction. The love of God was preached so earnestly and convincingly that the sunshine of that love entered into the hearts of men and drove out all the terror of old Calvinism, and to-day, if you were to attend every funeral you would find that practically all the Churches have approached something like universal salvation, while our own Church is about to join the numerous band who have ceased to worry about another world, and who apply themselves to the nobler task of the betterment of this world. We are to-day advancing to the acceptance of the simple religion of Jesus which recognizes the natural order of cause and effect, and enthrones right conduct as the savior of men—a religion that appeals to the people of to-day as a new religion, but which will become the orthodoxy of to-morrow, and in time will find acceptance to the uttermost confines of civilization.

The ancient Hebrew religion came down to the time of its prophets just like any other tribal cult of ancient time, neither much better nor much worse, yet fortunate in the character of the leadership which voluntarily sprang up, the leadership of conscience and brains, growing out of human experience, out of the development of the human spirit that could no more be repressed than you can repress the song of a bird. Even in adversity the bird may sing a song, pouring out the pathos of his broken heart; and prophets, in adversity, whether it be the adversity of their fellow men or of persecution at the hands of their fellow men, have risen to heights of power, to beauty of poetry and eloquence, never before known. Out of the experience of their race and the sensitiveness of their growing conscience, Hebrew prophets preached justice and love, and the glory of the Eternal whose holiness can not abide impurity and wrong-doing. It was this fortunate development of the Hebrew spirit that saved Judaism from the common lot of every other leaf on a deciduous tree and made it the shoot and the sapling of a perennial tree of life, a tree that was destined to bear the branch which we know as Christianity; and that branch, vitalized by the teachings of Jesus and nourished with the teachings of science and philosophy, and, in common with all religion, with human experience, has become, for us at least, the main stalk of the tree, and we may boast that we are the heir of all the ages.

The religious evolution that reaches us to-day is lineally descended from the old Hebrew religion, and there is no other religion in the world that gives us such a long and complete line of development, that illustrates and exemplifies so fully the various stages of religious evolution, as does this religion rooted in the old Hebrew cultus, whose rootlets began among the nomads of the desert at a time when the intense heat of the sun made them wanderers by night, guided by the moon and its phases, whereby we have our months and weeks, and whose simplicity of life gave them scorn of the luxury and indulgence of their so-called more civilized neighbors who cultivated the vine and made strong drink and who worshiped the gods of fertility in licentious rites. Out of the adversity of the Hebrews and the elements against which they had to contend, even the temptations to drunkenness, gluttony and debauchery set before them by their more prosperous neighbors in their religious feasts, grew that higher conscience of man that found expression in the Hebrew prophets. And thence came the Ten Commandments.

We commonly think the Ten Commandments were handed by God to Moses on Mount Sinai; but scholarship, through scientific research, has revealed a series of decalogues appearing in an order of growth, the later measuring the moral progress made since the appearance of the earlier. We have variant forms in Exodus and Deuteronomy, some being later insertions in the original books, the Standard Decalogue, in Exodus 20, being one of these later insertions.

The German poet, Goethe, in his inaugural dissertation, pointed out the Ritual Decalogue, in Exodus 34, and the Ethical Decalogue in Exodus 20, and expressed the thought that they were given at different times, incurring thereby the hot displeasure of the college faculty.

The variant forms of the decalogue seem to have followed two lines of development, the one, under priestly influence, becoming more and more ritualistic, and the other, under prophetic influence, becoming more and more ethical, until we come to have the moral code of Exodus 20. And thus we have represented the two streams of religious influence among the Hebrews, the priestly, making religion orthodox, a matter of prescribed form and worship; and the prophetic, making it liberal, a matter of free moral conduct. Indeed, the prophets became the voice of the people's conscience; and it was in the crucible of their brain and heart that the Hebrew religion worked out its essential character as a religion of righteousness.

Religious organizations have ever been inclined to camp, or loiter, along the way; and every priest has said: "Here is holy ground. Here shall we find rest." But the prophet beckons us to move on, saying: "The goal lies before us. March on." The quest of the one is relief from toil and trouble, and the promise of idle bliss. The reward of the other is the joy of service, and the joy of going on.

The author of the Beatitudes and of the Parables was not a priest, but a prophet. He reasoned not from ancient oracles, or from edicts "flashed from the blue," but in the course of nature, in the order of cause and effect. Every "blessed" proceeds from an adequate cause; and the entire stream of "blesseds,"

as an appreciation and characterization of effect, flows from the love of an overflowing heart. Of old time, they say to you, Thou shalt not murder, but I say unto you if you are angry with your brother, presume not to worship God until you have been reconciled to your brother. They say unto you an eye for an eye; but I say unto you, return good for evil and love your enemies. Such teachings as these stand on the natural law of the social order, not true because proclaimed by Jesus, but proclaimed by Jesus because true.

Jesus stands before us to-day prophetic of the destiny towards which we are all *on the way*. He stands before us as the true pattern of life, not to be imitated in slavish form, but to inspire us with the spirit and the purpose of service, with the joy of going on, *of doing right because it is right*. Jesus stands not only as the supreme prophet, but as a prophecy of a manhood yet to be, as the Messiah of a Kingdom that is indeed growing, and which shall forever grow. Faith in him as a prophet with a message—the message of a religion growing out of the natural order—faith in God as the life and intelligence of Nature, immanent in Nature as its soul, whose highest law is the moral law quickened with the spirit of love, such faith is the New Religion.

Further Reports on Laymen's Sunday

THE later reports which have come to the Speakers' Bureau from both the ministers whose pulpits were occupied on Laymen's Sunday, and the laymen speakers themselves, have been not a whit less favorable than they were last week. This is the more unusual when one remembers that the reports this week were written after the first hot wave of reaction had passed, and both speakers and listeners had cooled off considerably.

The Rev. C. F. Patterson, pastor of the Arlington church, gives Victor Friend, who occupied the former's pulpit on Laymen's Sunday, unqualified endorsement. "A splendid congregation," says Mr. Patterson in his letter to us. "An inspiring service. Victor Friend gave a clear, convincing presentation of the Five-Year Program which was the more impressive because of the sermonic quality and spiritual fervor of his address. The service was worth having and its influence all for good." Mr. Friend writes: "Fifteen or twenty men and some women crowded around me after the service and seemed to be very enthusiastic about the entire program."

Cummings L. Lothrop spoke in All Souls Church in Worcester, and says in part: "The meeting brought out about 100. Audience paid good attention and seemed interested. Mr. Leavitt requested that I speak as though they had had no previous knowledge of the matter. I am inclined to the belief that an appeal should be made at the time of the address. We should not be afraid to *ask* when the people are informed." The Rev. Fenwick L. Leavitt, the pastor, writes: "Mr. Lothrop from the First Church, Springfield, gave a wonderful address. He made a fine impression. We could not have had a better presentation of the Five Year Program."

Felix M. Frederiksen of Little Falls, N. Y., who spoke in Binghamton, says merely that there were "sixty or seventy adults present" and that he "found the congregation interested in the Five Year Program." The Rev. Charles E. Petty, pastor of the Binghamton church, fortunately not so laconic, says: "We enjoyed Mr. Frederiksen very much and there is no doubt but that he made his point perfectly clear. He is not a speaker, as he said at the outset, but he knows how to take his audience into his confidence, and he did it entirely unconsciously, which made it effective. I know three or four men who could walk all around him as speakers, but it would be hard to get more of the human touch into his message than Friend Frederiksen did."

Samuel T. Cushing, of Arlington, spoke in Salem. Mr. Cushing is very matter of fact: "Fine church, responsive audience of about 350." The Rev. L. C. Nichols, the pastor, we are glad to say, is more explicit: "Mr. Cushing spoke very interestingly on the Five Year Program and the congregation were very much pleased both with Mr. Cushing personally, and also with the way he presented his subject. The general effect of Laymen's Sunday has been very beneficial."

John O. Bennett, of Rochester, N. Y., spoke at the church in Nunda. "I presented the Five Year Program to a small congregation in Nunda," writes Mr. Bennett. "The weather being rather rough may perhaps be held responsible, as this is quite an extensive farming center. Those who were present at the morning services seemed very much interested. After the service I talked with the leading people and the minister, Miss Harriet E. Druley. A parish supper will be arranged in the near future at which I have promised to be present, and at which definite action will be taken regarding the quota. I am firmly convinced, after my conversation with the good people of the Nunda church, that the quota will be accepted." Miss Druley, the pastor, said in her note: "Mr. Bennett gave us a very clear idea of the Five Year Program. The one objection that I heard was that he did not explain just the nature of the Perin-Cate Home. I find that some people wonder why we are starting a school for boys. He laid special emphasis upon the Pension Fund, which, of course, was very gratifying to the minister. We liked him so well that we have his promise to come and help us put on the drive when we have our parish supper for that purpose."

Fletcher P. Osgood, who spoke at the First Church in Cambridge, is modest: "In view of the fact that it is rather difficult to judge the reaction of an audience at a church service where there is no opportunity for a demonstration by the audience, I am rather at a loss to know just what effect my talk at the Cambridge church had on the congregation, except what individuals told me after the service; and from their remarks, I should judge that the talk was satisfactory." The Rev. Otto S. Raspe, the pastor, answers Mr. Osgood's doubts in positive terms: "Laymen's Sunday in our church was very successful. The attendance was about 150. Many expressed themselves as having

enjoyed the speaker, Mr. Osgood, and are in sympathy with the campaign."

Harry R. Childs of New York spoke in Stamford, Conn. Mr. Childs writes: "I had a cordial reception at Stamford and the congregation was responsive. They are interested in the Five Year Program. That very afternoon they were starting out on their every member canvass. Some told me after my address that it was what they wanted to hear." From Mr. Lewis, the pastor, comes the information: "Our people were very much pleased with the service. Mr. Childs presented the message in an impressive manner."

William D. Talbot of Rockland, Maine, spoke in Belfast. Mr. Talbot reports: "Dr. Foster C. Small, chairman of the board, received me very cordially and he took over the service. My address seemed to be well received." Dr. Small writes: "We had a fine service. Mr. Talbot gave us a very fine message. We had a large congregation and it was a success in every respect."

Walter B. Sanders of Nunda, New York, spoke in Albion. Mr. Sanders is another one of our modest laymen: "I did go over to Albion, Sunday," he writes, "and was glad to do so, but I am not a speaker." However, the Rev. Lewis H. Robinson, the pastor of the Pullman Memorial Church, where Mr. Sanders spoke, is not of the same opinion. "Mr. Sanders made a delightful talk here," reports Mr. Robinson. "We all enjoyed him, and I think he should be used on other occasions. Mr. Sanders is a pleasing speaker."

Ralph W. E. Hunt of Portland, Maine, spoke in Lewiston. "Mr. Hunt did a very nice piece of work for us on Sunday," writes the Rev. E. H. Carritt, the pastor. "He said one or two things which have stirred some of the more interested folk, and there will be further developments as the outcome of Sunday's address. May I thank you for your service in supplying us with a speaker and for your further interest, and I hope the conclusion of the matter will be that Lewiston will approve the Five Year Program."

James Philoon of Auburn, Maine, went to Brunswick to speak. "Laymen's Sunday was observed at the Brunswick church impressively," writes Mr. Philoon, "with a congregation of one hundred, a good proportion of whom were men, who were most attentive and entered into the spirit of the service, receiving the outline of the projects of the Universalist General Convention with enthusiasm." Dr. James F. Albion, the pastor, tells us: "Mr. Philoon made a fine impression on the congregation. All were greatly interested, and spoke hearty words of appreciation as they greeted him after the service. One of the best products of the Five Year Program is the revelation of the able and consecrated laymen we possess."

What Every Veteran Knows

A. Hamilton Gibbs*

THE date of the next war has been variously set for 1929, 1934, and 1939. As, of course, it is going to be a world war the question of who will declare it against whom is unimportant.

What matters is what we are going to do about it—"we" meaning you and I, individual citizens. The last one as the war to end war was a conspicuous failure. The admission of this failure was made on Armistice Day. Since then the proof of the evaporation of whatever will to peace there was can be partly found in the purely physical expression of death rays, amphibious tanks that are faster than cavalry, and gas bombs that will exterminate cities. Then, too, there is oil. At the moment it is underground in more senses than one. But economically and psychologically we are in *status quo*, and a little bit more so.

They sprung that last show on us too quickly. Most of us hadn't time to do any thinking. Only those who were on the inside were able to jump to cover. The rest were in from the drop of the hat. But from now on the other fellow isn't going to do our thinking for us. In case the next war should break in five or ten years from now, we have got comfortable time to decide whether we shall be brigadier generals, profiteers, or temporary members of a government prison.

That is the purely personal equation. The wider and really important aspect of the problem is whether we shall let it happen at all.

Supposing the show should begin in 1949. How would you like that corking little boy of yours to be the Unknown Soldier of the next war? Incidentally, do you think he would like it any more than you would have? Of course now the Unknown Soldier is enviably enshrined in marble in the capitals of many nations; and statesmen and generals bear him official wreaths and orations—which is as it should be. But before that the Unknown Soldier, lousy and soul-battered, went over the top and stopped a shell. The chances are that he didn't die at once. He probably lay there for hours, pursuing his motionless way through eons of pain, calling on Jesus to put him out of his agony and let him die. . . . In the last show, you remember, you and I passed hundreds of them as they lay screaming and disemboweled. We hadn't time to stop and try to bandage them. There was a war on and so we had to pretend not to hear them. But we still can at night, sometimes.

So I say again, what are we going to do about it, you and I who know that war is "the bunk?" Something or nothing? Are we going to remain inert and let another generation fester and rot in shell holes while we, with sadistic sorrow, salute the flag and say: "I have given my son?"

If anybody has read thus far, I can imagine him saying: "Who is this fellow? What does he know about it, anyway?"

I can only refer him to the English military record

*A. Hamilton Gibbs is brother of Sir Philip Gibbs and Cosmo Hamilton. He married an American girl and during the past month announced his intention of making the United States his permanent home, and taking American citizenship.

which shows that I was in France in 1914 as a private and, after four and a half years fighting on various fronts, was demobilized as a major of artillery with a trifling disability on account of being gassed and a souvenir in the form of a silver cross that was pinned to my chest by His Britannic Majesty in one of the somewhat crowded rooms of Buckingham Palace—a rather more trying experience, in some ways, than the *strafe* which got me the cross.

It will be admitted, therefore, that I am, unimaginably enough, what is known as a veteran of the World War; one of those young-old persons into whose hands a rifle was thrust with the words: "Go out and fight, hero!"—young enough then to believe that I was helping to end war by fighting, old enough now to know better.

One of my numerous brothers was a war correspondent. He was honest enough, in writing an introduction to a war book that I wrote immediately after the armistice, to say that, although my protest voiced the opinion of millions of fighting soldiers, still that protest was incoherent; that neither they nor I had found the answer.

He was right.

But six years have elapsed since then. We've had time to let our experience crystallize, to let all the emotional froth blow away, and to be able to assume a thoughtful, reasoned attitude toward this next war which, we are told calmly, will wipe out civilization. Personally I think that is entirely absurd. The economic system, as we now know it, may go to smash. A number of so-called sovereign states may lose their sovereignty. But civilization, which wrung its hands a few years ago at the cry of Armageddon and bemoaned the youth of the world lying dead on the battlefields of France, is still humping along, and still will be long after the conclusion of the next war.

The point that I wish to make is that apart from its being a repetition of wholesale murder, the next war is not only a waste of time, a completely unintelligent spending of energy, but a confession of our utter lack of gray matter. Why? *Because there need not be a next war!* If you don't believe this, ask H. G. Wells, or Frank Simonds, or Norman Hapgood, or my brother, or any shrewd observer who is not in the political scramble, who has not got some axe to grind.

After all, what *is* war? It used to be a tribal excursion either for food or revenge. In feudal days it became a baronial picnic. After the industrial revolution it was assumed to be the ultimate economic weapon. To-day it has been proved not only economically unsound but ethically criminal. Every nation engaged in the World War spent millions of dollars in publicity in the effort to disclaim any responsibility for starting it, and other millions in camouflaging the real issues.

It seems to me obvious, therefore, that, some psychologists to the contrary notwithstanding, fighting is not an instinct like sex and hunger. Mankind breeds and feeds in the same way as it breathes and sleeps. It has to. But it only fights if the breeding or feeding is interfered with. In other words, it needs a reason to fight, an appeal to the mind first and the emotions afterwards. And that, if civilization means anything, is the proof that there is no need for the next war.

There was, of course, absolutely no need for the last one. If all the White Papers and foreign-office files were examined, you would find that eight million people were killed as a result of misunderstanding and misrepresentation. The trouble is that nations, like individuals, do not like to admit having made fools of themselves; and though we are all united in declaring war a crime and, more importantly, that it does not pay, yet there is no one nation with courage enough and brains enough to make the gesture of chucking the lethal weapons away and to pronounce that it intends to sink or swim on a peace plank.

It is almost time some one tried it out. The Bible says that those who live by the sword shall perish by the sword—but nobody believes in the Bible any more. All right. Take up a history book. You'll have a hard time disproving Christ's statement. A few years ago when the Wrights tried to fly everybody howled with laughter, and said that they were crazy, going in the face of nature. To-day there are air mail boxes in the streets of New York. Flying is a part of our daily life. Yesterday every nation spent every nickel it had in building instruments of warfare in order to end war. To-morrow the only instruments of warfare left in the world will be in museums.

Is to-morrow such a long way off? The idea of living without war is much less fantastic than the Wrights' idea of flying, and they were successful for two very simple reasons: they were not afraid, and they kept on working.

Judging by the contempt with which the word pacifist is uttered, one would imagine that to work for peace was a shameful and cowardly thing. Oddly enough, I can't remember ever having heard Christ called a coward. For that matter it would be quite unbecoming to call the veterans of the World War cowards, and yet I don't believe there is a single one of them who is not a pacifist. Incidentally, every militarist is really a pacifist, too, only he doesn't see that he is going all round the bush. He wants to impose peace by destruction. The non-militarist wants to bring it about by construction. That's the only difference, except that the militarist has a blind spot in that he won't see that it will take him a far longer time to reach the objective.

Here we are, then, all desirous of peace, each group convinced that its way is the only way of getting it. At the moment the non-fighters are far outnumbered by the fighters and the non-combatants. I lump these latter with the fighters because it has been well and truly said that war has no fury like a non-combatant. As far as the next war is concerned it looks as if the "ayes" have it; but, and this is also true, the non-combatant may be likened to a third political party which, knowing that it can not get into power, will vote for that one of the other two parties whose promises sound better. It is human, after all, to expect a *quid pro quo*. So it is not unreasonable to suppose that if we veteran ex-militarists offer the non-combatant group a better *quid* than the militarists we may get our numerical share of the *quo*.

In a nutshell the situation is this: The militarist, who is preparing now, says: "The next war may wipe out civilization. We are going to fight to save it!" You remember how successful he was in the war to *end* war? The non-militarist, on the other hand, seems to be on pretty firm ground, logically, when he says: "If none of us fight there won't *be* a next war. Civilization can't be wiped out!"

The defense rests.

How naive to say: "If none of us fight!" I can almost hear the howls of derision, the yells of "How are you going to stop it?"—which, after all, is only another way of phrasing my own question: What are we going to do about it?

There are a great many things which you and I, with the background of our war record, can do. Most of us have in a drawer somewhere an old tunic on which are sewn wound stripes and decorations. It is locked away out of sight for the same reason that most of us have kept our mouths shut and refused to utter a word about the Great War. I would say then, first of all, let us come out of our silence. Let us tell the truth as we have learned it in sweat and blood —the truth, the whole truth, and nothing but the truth, so help us God! We know that war is "the bunk." If we don't know it, who does? With the weight of veteranship behind us every word that we say will have to be listened to. Except for a few isolated voices here and there the world has never had the truth about war dinned into its ears. It has had a vast amount of untruth and a quantity of half-truth, which is, perhaps, the most insidious of all. There is no one to blame but ourselves. We have retired into that obstinate conspiracy of silence from which, as yet, nothing has been able to drag us. As a form of self-protection it was permissible during that brief period when the peace-idea was fashionable. But that has been discarded now and there is more than talk of this next war. The newspapers print photographs of new guns that will shoot farther than the Big Berthas. Every day brings its invention of a new ray or gas, its mention of a bigger fleet of war planes; and behind it all are the impotence of the League of Nations and the edginess between government and government. Of course, one appreciates the tremendous difficulties that block the path of those who run a country but, to a pseudo-intelligent onlooker, the only possible conclusion to be drawn from the recent breaking of a certain Gentleman's Agreement is that because some flatulent politician saw fit to make a grand gesture, with nothing more admirable in view than winning a few votes for his party, another generation may have to march to an unnecessary and unspeakable death.

Shall we still remain silent?

Then there is another weapon against war that has never been used—laughter. War can be laughed, ridiculed, off the face of the earth. Think of "the glory of the trenches," the "living bayonets," the "privates who would rather fight than eat." The ghastly humor of all that stuff appeals to us. *We know!* But the non-combatants don't. They take it all literally—as it was intended that they should in order to keep the game going. They still believe that war is glorious, that generals are heroes, that we went over the top eagerly and joyously, filled with a righteous and blessed hate of the enemy. They still believe in "the Hun atrocities" and all the priceless inventions of the various bureaus of propaganda. Of course they believe it. We did, too, until we got into the firing line and saw the joke for ourselves across barbed wire decorated with corpses.

That's why I've suggested that if we are only going to take the next war personally we've got ample time to decide whether we'll be generals, with all the "kudos" and none of the risk, or profiteers with government backing who can clean up safely from the outside, or join the small but determined band who will march to the nearest prison and demand government hospitality during the course of hostilities.

One can not particularly blame those generals and profiteers in the last war. They were not entirely aware of what they were doing. But two blacks don't make a white, and if any of us, knowing what we know, should do it in the next war our name would be worse than mud. Most of us, however, are taking it a little more seriously than that. We have come to the conclusion that living for one's country is, after all, a great deal more useful, and far harder, than dying for it. And although, as yet, we have observed no guaranteed cure for war-cancer, we can at least apply the modern treatments of truth and ridicule. We can show it up to our friends, write about it, contradict the lies that are told on public platforms, and do much to destroy the popular sentiment about it that exists only from thoughtlessness and ignorance.

All those things can be accomplished in the ordinary process of every-day living. If we feel it deeply enough to set ourselves a real and constructive task, we can see that our children are not educated in mere flag-waving, but grow up in the belief that not only they personally were born free and equal, but that all men are, independently of race and country. We can see that our politicians live up to their responsibilities—by rubbing their noses in it any time they perpetrate a grand gesture. And we can see to it that similar loud-mouthed utterances on the part of foreign politicians are not interpreted as expressions of that nation's feeling, but are merely read as the indulgence of the individual ego of a man who has fallen down on his job.

We have proved already that we are not afraid. There will be no next war if we keep on working.—*Reprinted from the Nation.*

* * *

THE OLD MEN AND THE YOUNG MEN

Said the old men to the young men,
"Who will take arms to be free?"
Said the young men to the old men,
"We."

Said the old men to the young men,
"It is finished. You may go."
Said the young men to the old men,
"No."

Said the old men to the young men,
"What is there left to do?"
Said the young men to the old men,
"You."

Witter Bynner.

State and District Chairmen Meet

THE meeting of the District and State Chairmen of the National Laymen's Committee at Universalist Headquarters, March 5, was one of the most encouraging gatherings held thus far in the campaign. Men came from as far away as Chicago and Chattanooga, emphasizing the fact that this is a nation-wide matter.

Among those present were: William D. Kerr, chairman of the Western District, Edgar T. Williams, chairman of the Southern District, Herbert E. Muller, representing Metropolitan New York, William V. Alexander, Connecticut chairman, Fred N. Boston, Maine chairman, Arthur W. Pinkham, Massachusetts chairman, Arthur W. Britton, New Hampshire chairman, and E. W. Porter of New Hampshire, James C. Krayer, Pennsylvania chairman, and Walter L. Redfern, representing Rhode Island.

Victor A. Friend, chairman of the Special Gifts Committee, Hon. Albert P. Langtry, chairman of the Speakers' Bureau, and Henry A. Niven, vice-chairman, also attended part of the session, and the Rev. Roger F. Etz, Secretary of the General Convention, was called in for consultation during the afternoon. Judge Robert W. Hill, executive chairman of the National Laymen's Committee, presided.

The greater part of the time was given to consideration of helping the district and state chairmen to organize and carry on their work, overcome difficulties and co-operate with the committee as a whole.

With these practical matters emphasis was laid on the importance of getting large numbers of laymen throughout the country to attend the General Convention at Syracuse to catch its inspiration, learn about the affairs of the denomination as a whole, and to bring their business experience to bear in the discussions.

To get over the facts about the Five Year Program it was agreed that considerable energy should be spent on two things:

1. A direct mail campaign. This involves the most up-to-date possible and complete kind of mailing list, made up of names from parish lists, church calendars, *Leader* subscribers, members of the Comrades, and other parish organizations.

2. Personal visits of members of the committee to those whom they wish to reach.

The committee faced frankly the difficulties inherent in the congregational system of church government under which the Universalist Church has grown up, and the way in which local parishes guard their independence. Everybody agreed that it is necessary to maintain this local autonomy, but to secure enough unified action that the denomination as a whole may become efficient. It was felt that we can go much further toward centralization without danger of destroying local initiative, inasmuch as the entire power of the General Convention is power which is delegated by the states and the local parishes.

There was a very interesting discussion upon the necessity of making the Universalist Church efficient, so that liberals who can no longer remain in the old Churches will feel that they can come to us, get our help and in turn make their contribution to liberal religion through us. The wide range and the fine spirit of the discussion may be gathered from these quotations taken from suggestions which were made:

"If our committee can offer, in addition to the financial scheme, several other things which have been tried in other churches and which work toward building up attendance and interest, that is a real definite service and a real definite need. It is also an argument to offset the remark that we are after money only."

"We must emphasize that we are primarily going to the Universalist church to render service, incidentally we are asking the people to support the Five Year Program. We are offering counsel and advice and service. This will disarm opposition, because everybody will see we are trying to do something practical."

"We must bridge the gap between the Sunday school, the Y. P. C. U., and the church proper. Where feasible young men and women may be broken into the job of ushering in the church, with the idea that if the young people are given a concrete specific job in connection with the church organization they are more likely to come to church."

"The question of parish assistants is important. A metropolitan church or a fairly large city church must sooner or later get on the basis of having two paid men on the pay roll. The minister is to provide inspiration and do the preaching, and the paid worker is to do the parish work. I suggest that we go over the field to see how wide a scope of activity in the ordinary church there may be for such a person and what the experience has been in churches which have employed a person in such a capacity. Has it been a benefit to the church organization as a whole? We must investigate the whole subject and turn out in tangible concrete form a report of the findings. There should be some one in the parish on the payroll to supplement the minister's work."

There was interesting discussion upon the Lynn church as an example of a highly organized institution. The Church of the Messiah in Philadelphia is also a church which is well organized. It was voted to prepare a pamphlet on church organization after careful study of important churches.

The chairman again took up the question of the attitude which should be adopted toward churches which are receiving subsidies from the State and General Conventions. The position taken from the beginning was reaffirmed that in order to establish the morale of the whole denomination every church regardless of aid received is expected to come through with its quota in the Five Year Program.

When the question was asked, What if the State Convention refuses to go on helping subsidized churches? the answer was made that State Conventions will not do this. It is an unthinkable proposition.

In closing, the relation of Judge Hill's office to

the local churches was discussed, and the position was taken that his office is to act as a clearing house for the state chairmen. "We will not make contacts," said Judge Hill, "with any local church except on request of the chairman. Every call for speakers will be submitted to the state chairman before the speaker is sent, so that the chairman may approve of the type of speaker sent, and it may be he will want some one else to go with that speaker to act as the follow-up man in the audience. Each state chairman from now on will be expected to cover his own territory. If he sees he can follow up a certain place to advantage it is up to him to do it. We want to help in every way possible, but we want to be the clearing house. Let the state chairmen direct what shall be done in their own territory. People in the state will thus feel they are solving their own problems in their own way."

Our Prayers Together

Florence H. Perin

TOGETHER—the magic word which reveals the fellowship of brotherhood. As we delight in sharing the beauty of a glorious sunset, the joyous vision of the first spring flower, or the first note of the robin, so it is a precious privilege that *together* we may come into close communion with the Giver of Gifts, and from the very depths of our hearts feel the consciousness of the presence of God and know that, if we listen, the answer to our prayers will be echoed back to our waiting hearts.

Saturday, March 28

My little four-year-old boy lay sick and restless, fever-flushed at night, while I lay beside him in the dark. Every now and then the child, half sleeping, half waking, would speak out, "Fadder." "Yes, dear," the answer came. "Hello, Fadder," the little one would say and drop again to sleep. Thus it is that we, children all, fever-flushed and troubled, as if in dreams, call out "Father" in the dark. He answers, "Yes, dear, I am here," and in Him we find peace and rest.

George L. Perin.

Our Heavenly Father, how sweet it is to feel that Thou art ever near enough to hear our troubled cry! We are often tired, sick or lonely. We are tried beyond our strength. We sometimes fail and deem the struggle useless. Then, like the little child in troubled dreams crying out for love, we come to Thee. Nor do we come to Thee in vain. Thou speakest, if hearts will listen, in tones more tender than those of mother love. O speak to us now and give us peace. *Amen.*

Sunday, March 29

I met Poor Sorrow on the way
As I came down the years;
I gave him everything I had
And looked at him through tears.

"But Sorrow, give me here again
Some little sign to show;
For I have given all I own;
Yet have I far to go."

Then Sorrow charmed my eyes for me
And hallowed them thus far;
"Look deep enough in every dark,
And you shall see the star."

Josephine Preston Peabody.

Our Father, only those who have met Sorrow know how deep the waters are, or how the waves and billows almost envelop us. It is then that we would throw our anchor of faith to Thee. We thank Thee for that faith which gives us a vision of blue sky in the dreariest day, a song of the robin in the rain, and in the blackest night a star of hope. Thou leadest us beside the still waters! And Peace comes. *Amen.*

Monday, March 30

I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

Mary Brown.

Heavenly Father, confidently we place our hands in Thine, knowing that Thou art our best friend and companion. Whether Thou leadest us to the mountain top or into the valley, we know that Thou art always leading us by the hand of love. We trust Thee and are not afraid. *Amen.*

Tuesday, March 31

Not for one single day
Can I discern my way,
But this I surely know—
Who gives the day
Will show the way,
So I securely go.

John Oxenham.

Heavenly Father, let us go forth with brave hearts and fill the day with cheerful, loving service. Our tasks may be difficult. Interruptions will come and many of the things we would do will be crowded out, but we are sure that, if we only do our best, we may safely leave the results with Thee. *Amen.*

Wednesday, April 1

One day when the lotus bloomed, alas, my mind was straying, and I knew it not. My basket was empty and the flower remained unheeded.

Only now and again a sadness fell upon me, and I started up from my dream and felt a sweet trace of a strange fragrance in the south wind.

That vague sweetness made my heart ache with longing, and it seemed to me that it was the eager breath of the summer seeking for its completion.

I knew not then that it was so near, that it was mine, and that this perfect sweetness had blossomed in the depth of my own heart.

Tagore.

Like the prophet of old, our Father, we go to the mountain top to find some great blessing, when, behold, it is at our very feet. Our senses have been dull and we have failed to observe the sweetness in our lives. Make us alert that we may see the flowers of love and happiness which are ours, and may the perfume from our gardens fill other lives with fragrance. *Amen.*

Thursday, April 2

A house is built of bricks and stone,
Of tiles and posts and piers;
But a home is built of loving deeds
That stand a thousand years.

Victor Hugo.

We thank Thee, dear Father, for the gift of the home. Giving and receiving is here attended with peculiar joy. Here may we gain strength of character by loving deeds and words. Help us to make our home a part of the Kingdom of Heaven, where peace and joy prevail. *Amen.*

Julius P. West.

Friday, April 3

Nothing that is broken bears any value except the heart, which becomes more precious the more it is broken.

Persian Sentence.

By no sorrow, nor pain, nor failure, O our Father, would we be disheartened, if only we may feel that Thou art with us. Though Thou breakest life into little pieces so it grows not sour and bitter, we thank Thee that by a sure law of growth the soil will be more fruitful. We ask not, then, to be kept from pain, we ask only that sorrow shall not triumph. *Amen.*

George L. Perin.

IV "Science No Substitute for Virtue"

Daniel Evans

MANY are the men who sing the praises of science. They are more in number than those who go to church and praise their God. Science has taken captive the imaginations of men. They revel in their knowledge and belief as to what science has done and will do. It is good that so many modern men, not only scientists themselves, but the educated and common folk, should thus be interested in and enthusiastic about science.

There is reason in and for their praise. The achievements of science are momentous in their significance, and enormous in their influence. Our whole life, in its practical concern and interests, and also in its intellectual temper and outlook, has been profoundly influenced, and in many respects changed, and in some matters much ameliorated. And we are all ready and eager to welcome any news about discoveries or possible discoveries by the great scientists. We are skeptics about many things in religion, but thorough-going believers, and even a little credulous, when it comes to science. If science speaks thus and so, it settles the question for most of us. We have come to believe that the salvation of the world depends upon laboratories, not the churches. It is, therefore, a little surprising to find dissenting voices from the scientific circle itself. Of course, many persons outside the circle, and especially in reactionary churches, have long been skeptical about science. They have spoken in disparaging terms of "science so-called," as if they alone had the true science, and these scientists were usurpers, or they have charged that science was bankrupt, and the phrase, "The bankruptcy of science," was made current by a French litterateur. We did not pay much attention to such criticism; it did not deserve attention. Now, however, on quite different grounds, and from very different motives, and for other purposes, there are scientists themselves who, after having criticised religion and theology, ethics and philosophy, are becoming self-critical.

The uses to which the power made available by science has been put, especially in chemical warfare, has disturbed and distressed the consciences of some scientists, and raised searching moral questions for their own and others' consciences, and it would not surprise us if in the next war, if and when it comes, these very scientists would be conscientious objectors and refuse scientific service for destructive military purposes. We have already, in a previous article, called attention to "the new conscience in science." We are now interested in another phase of this questioning attitude toward science. The whole movement of science has tended more and more to put ever increasing power into the hands of men, but science has not done much if anything to make men use this power for beneficent purposes. Some have thought the mere grant of the power would secure its proper use; others have thought that science would be able to make men moral so that they would use the power rightly; while others have said it was not the business of science to make men moral, but only to make them efficient in the use of power.

And now comes Bertrand Russell, in his little book, "Icarus, or the Future of Science," and tells us: "Science enables the holders of power to realize their purposes more fully than they could otherwise do. If their purposes are good, this is a gain; if they are evil, it is a loss. In the present age, it seems that the purposes of the holders of power are in the main evil, in the sense that they involve a diminution, in the world at large, of the things men are agreed in thinking good. Therefore at present science does more harm by increasing the power of rulers. Science is no substitute for virtue; the heart is as necessary for the good life as the head. . . . By the heart I mean . . . the sum total of kindly impulses. Where they exist, science helps them to be effective; where they are absent, science only makes men more cleverly diabolic."

Bertrand Russell is not singular and alone in his attitude toward science. Only the other day an English scientist declared he wished science would not release the amazing power in atoms until men were more moral, to make the right use of this new power.

The tremendous problem which science creates for the modern world is the moralization of men. The great need is not for more power, but for more kindliness, good will, "heart." This is a problem science can not solve, a need science can not fulfil. Strange enough, Russell's own hope, illogical and unmoral to the limit, lies in "gland-cure!" Biological science and medical practise in changing the basic physiological

functioning of the organism will, he expects, produce the kindly men the modern world needs. This is too short a cut, and altogether too easy a way to the new world of human kindness. At the very best, new physiological functioning would only secure more favorable conditions for the moral life, not the moral life itself. The moralization of men, of scientists, rulers, captains of industry, and the rest of us can only come about by moral means, by the achievement of character, through moral struggle and high endeavor.

If human kindness is necessary, and there is no substitute for virtue, then we are left with a greater task on our hands than science can perform. It is the old problem in ethics of moral character and in religion of spiritual regeneration. The scientific laboratory can not take the place of the home, the school, and the church. These are still confronted with their great task: the making of kindly men who will use for beneficent ends all the power that comes to their hand, whether it be scientific, economic, social or political. In the performance of such a task, we shall gladly avail ourselves of the aid of science, but shall believe the more in, and work the harder at, our own task.

The Dying Church (?)

Frank O. Hall

THE same mail brings to my desk the *American Mercury* and Dr. H. K. Carroll's most recent compilation of church statistics. Note the contrast.

"That Protestantism in this great Christian realm is down with a wasting disease must be obvious to every amateur of ghostly pathology." (*American Mercury* editorial.)

"The Protestant churches in the United States gained 586,335 new members in 1924." (Dr. Carroll.)

"The denominational papers are full of alarming reports." (*Mercury.*)

"Church membership in the United States has increased 130 per cent since 1891, while the population has increased 80 per cent." (Carroll.)

"An examination of the records shows that during the last century evangelism has steadily lost effectiveness in New York." (*Mercury.*)

One New York clergyman preaches to more people in a single service over the radio than any preacher of the nineteenth century reached in a year.

"The simple truth of the matter is that the Fundamentalists . . . are already licked in Texas." (*Mercury.*)

The principal "fundamentalist" church in Texas has a Sunday school of 5,000 members.

The only churches that do not make an encouraging return in Dr. Carroll's tables are the "liberals." It really looks as though we would have to push on the accelerator a little harder if we do not want to get left behind.

New York Ministers at Syracuse

Harry Adams Hersey

The annual mid-year meeting of the New York Universalist ministers and Canton Theological School students was held in the Syracuse church recently. The attendance was about thirty in total with an average attendance of twenty-five. The theological students were the guests of the State Convention.

The principal address of the first session was by Prof. Bruce W. Brotherston, of Canton, on "An Outline Curriculum for Sunday and Week-day Religious Education in a Liberal Church."

"There are four underlying principles which should characterize a course in religious education," said Professor Brotherston. "These are (1) Practical Christian Ethics, the Kingdom of God presented as a harmonized, integrated state of human society. (2) The materials of the curriculum—drawn from the experiences of mankind in its great social movements. The Hebrew is the greatest socializing movement and the Bible becomes, therefore, the greatest source book. The final ideal is the Kingdom of God. The ethics of Jesus will determine the solution of any social problem in any age. Yet the learning of the past Biblical age must enter into any application of the ethics of Jesus to the problems of our industrial age. (3) Graded religious education. It begins with the earliest years and the aim is a thoroughly socialized, Christianized, life. Such education involves a study of child psychology, but this should never become the main thing. The fundamental purpose is to create a socialized consciousness, an ideal aim in life, and not, primarily, to impart knowledge. (4) A frank criticism of the present social situation. Charity and tolerance should be exercised in this, but there is danger in trying to defend the *status quo*."

Professor Brotherston's address excited long and spirited discussion and involved many questions and answers. The discussion was opened by the Rev. William J. Metz. The Rev. E. C. Downey urged the need for a new text book in which history should be presented in a way to show the powerful influence which the Church has exerted through men such as Augustine, St. Francis, Erasmus, Knox, Calvin, Wesley, Murray, the Puritans and others.

Monday evening the Rev. John Sayles substituted for the expected speaker with an address on "The Future of the Liberal Church." This developed into an open forum. Dr. Sayles upheld "denominational consciousness" and says, as a minister of a combined Universalist-Unitarian church, that he hears little talk in the Unitarian body about "scrapping the denomination." He emphasized the point seldom noted, that the great reason we do not increase rapidly is that this is an age of fluent populations, and that there are in the entire country practically only 600 centers where a liberal church may be found.

Tuesday's session opened with a discussion of "World Peace," by the Rev. Arthur W. Grose, D. D. Dr. Grose, who has had exceptional opportunity for first-hand knowledge in his long service in the War Department, drew a graphic picture of the horrors and disasters which would be involved in another world war. He commented upon several popular theories, among them "disarmament." This, he held, "is impracticable for us alone. Self-preservation is a law of nations as well as of individuals. We can not disarm and not expect retaliation for our offenses. There is no essential inconsistency in being prepared for defense while working for peace." "We may well recognize," said Dr. Grose, "the fact that it is not our business to reorganize the world, but it is our duty to encourage a new attitude in world affairs."

Professor Morrell in opening discussion of the address said that we do not have to wait till we have solved our local issues before we work for a world peace which is possible on the basis of great common principles. "To my mind 'Outlawry' of war is the greatest of all principles underlying world peace. It is universal and it is Christian. Now 'going to war' is legal, whereas under outlawry of war, 'opposition' to war would be legal."

The Rev. George J. Porter suggested that to secure world peace it will be necessary to co-ordinate all influences and organizations working for peace and get them on a co-operative basis. Nothing can be accomplished until co-operation is secured.

The Rev. DeWitt C. Reilly gave a forceful presentation of the growth of peace throughout human history, the superseding of individual conflict by law, the making of strong nations by consolidation of once independent units. Law will inevitably succeed and supersede conflict.

Dr. J. M. Atwood opened the afternoon session with a discussion of Trinitarianism and Unitarianism, and said that "while the Universalist Church is traditionally Unitarian its founders were Trinitarian and Calvinistic. The founders of our Church resented any approach to Trinitarianism. Yet our Winchester Profession does not, as some suspect, reflect Trinitarianism, for it was largely framed by Hosea Ballou, the one man who led the denomination to Unitarianism twenty years before the Unitarian controversy, so-called (1815). The metaphysical basis of the Trinity never interested us at all. It is an aspect of the doctrine which has no moral significance whatever. But there is an aspect of the Trinity which appeals to Universalists. It is the belief that in Christ we find God. The doctrine of the immanence of God has helped us to find Him in Christ. God is forever embodying, incarnating Himself in a universal process. Jesus is a distinguished instance of this incarnation."

Tuesday evening the ministers and students were the guests of Mr. Lynn S. Randall, treasurer of the State Convention, at the parish supper. It was an occasion of jollity and rare fellowship. The St. Lawrence boys sang. Mr. Wales of the local church rendered several vocal numbers in an artistic manner. The Rev. Wallace W. Rose gave an inspiring address on "Abraham Lincoln."

Dr. Atwood spoke very briefly of the present situation in our Church: "We have started a movement which promises much: a laymen's movement."

The Rev. Harry Westbrook Reed, D. D., opened the closing session Wednesday morning with a discussion of a liberal minister's daily and yearly program. "It should be regular yet flexible," he said. "One governing rule should be 'balance' in the program. This balance should be maintained between his own work and outside work. He should put his church first. Any church is large enough to demand all the time of any minister if he had no outside calls whatever. It is necessary also to maintain a balance between interests inside the church."

The Rev. W. E. Todd, D. D., gave an address on "The Outlook for Liberalism in Rural Life." He spoke of its undoubted influence in the past and asked why this should not be indefinitely continued. "There will be a continuous opportunity if we are large enough to recognize it."

The Rev. F. W. Betts, D. D., contributed to the discussion emphasis upon the fact that community confidence in a minister rests largely upon his economic efficiency. "Account for every dollar you handle for the community. Once the people have confidence in your integrity and efficiency they will give you their money and support and the thing you want done will be done. No minister should accept any remuneration for any philanthropic work."

The session closed Wednesday with a discussion of the denominational program, opened by the State Superintendent, Dr. George D. Walker. He referred particularly to the one hundredth anniversary of the State Convention and to the inauguration of the New York pension system for ministers. In discussing the program of the denomination at large he said that most of us are upset and confused by the multiplicity of programs and "drives" which are pouring in upon us from headquarters. This led to a general and highly spirited, but harmonious, discussion of the general denominational programs.

Suggested Financial Plan for Local Churches

Submitted by the Committee on Church Finance of the National Laymen's Committee

"The Big Day"

On the day set for making the canvass the pastor should devote his sermon to the campaign. He should show the people what they can do, if they will. He should demonstrate the smallness of the task, if all co-operate; and he should appeal to every good impulse; justice, loyalty, pride, and need, will combine to convince even the faint-hearted. If he is enthusiastic and confident the people will catch the spirit.

At the close of the sermon the pastor should call the canvassers forward and hold a short consecration service both of them and of the people. This service can be made so impressive as to be a tremendous help in the campaign.

As early as possible on the afternoon of "The Big Day" the canvassers should be at their task. They should go to the homes of the people, not solicit them in the church or on the street. They should go by two—never alone—one will support the other and think of things the other forgets. They should follow their prescribed routes, taking no subscriptions from any one not on their list.

The pledges should be made on pledge cards prepared for the purpose. (Samples are included in the literature sent out.)

The canvass should be completed in one Sunday afternoon as far as possible. Those prospects not found on Sunday should be solicited by the middle of the week. All canvassing should be finished by the following Sunday at the latest. Make sure that every member is seen personally.

It is a mistake to assume that once the canvass is over and results tabulated the system will run itself. At the end of each quarter a statement of his account should be sent to each subscriber. Note that it should go to *every one*. But why send a statement to people who are paid up? Because all have a right to a receipt—this is just good business practise. And, further, if *all* are sent statements the delinquents will not be offended.

The importance of this Every-Member Statement can not be over-emphasized. Many a fine canvass has resulted in a failure before the end of the year because collections were allowed to take care of themselves. The Finance Committee of an average church can make out these statements in one evening.

Relation of the Women to the Canvass

In this article no specific mention has been made of the work of the women of the parish. That is taken for granted, because of their splendid loyalty and service. In most parishes, the women will be found willing and anxious to assist in this budget campaign. They should be encouraged and their services welcomed, but it is the duty of the laymen in this matter of Church Finance to take the initiative and to bear the heavier part of the burden.

The Small Church

The plan outlined, with necessary modifications, may be worked in the small church as well as in any other. It may meet with objections at first, but a tactful insistence and persistent education will overcome these and the system can be adopted. It is an injustice to keep back the pastor's salary. He has earned it, and should be paid. Many are the pastors in the small church who are continually embarrassed by an inexcusable shortage of

salary. This can easily be avoided, and right demands that it should be. A sufficient answer to those who say it can not be done is that it is being done by many churches in many places.

Objections and Answers

Many objections will be raised by parish officials to the adoption of this plan. *None will be sound,* and all can be answered by any one at all familiar with the program.

We append a few such objections with the obvious answers taken from Mr. Bayley's excellent handbook.

"We can not work this plan—our church is peculiar." Churches, like circumstances, are always peculiar. If you believe you can not, and will not try, of course it can not be done. If you start out enthusiastically, you can do it, even in *your church.*

"Our people will not use the envelopes." The vital features of this plan are the Budget, the Every-Member Canvass, the Weekly Basis, and the Regular Systematic Collection. Introduce these and the people will need envelopes as a convenient method of paying. Of course, a few people never will use envelopes; but if the trustees use them and keep on urging the use of them, it will not be long before most contributors will use them.

"We tried this plan once and it did not work." Wherever it has failed one or the other of the following were to blame: (*a*) The trustees did not believe in it heartily. (*b*) It was not launched properly. (*c*) It was not followed up. (*d*) It was allowed to fall into disuse after a short time because it was not one hundred per cent perfect and some folks criticized it. This plan will not work miracles, but after a few years of persistent training under it, the people generally will learn its advantages and co-operate.

"Our people will not make pledges." Some of them will not, but your people are like other people, and the most of them will fall into line, if their leaders urge them. Perhaps the reason why many are slow to pledge is because they expect you to come around for a deficiency, as you have always done. Assure them that, if everybody helps, there will be no need for a second appeal.

"It is too much trouble." It is no more trouble, once it is launched, than your present system; and it is much more efficient. Every real plan requires thought and labor.

"We have service only once in two weeks. How can you work a weekly system?" Take your subscriptions on a weekly basis, and let the people put in two envelopes.

"Our church is doing pretty well." No church is doing "pretty well" unless it is doing its best. Figure out what your church's per capita offering per week is. Then figure, as best you can, what percentage this is of your people's income. You will probably be painfully surprised.

"We hear nothing but money, money." And you always will until churches adopt an efficient financial system, and most of the members become tithers. The ancient Jew paid one-tenth. Ought a Christian do less? We shall never save the world on the basis of a postage stamp a week, as some seem to think.

"We have a mortgage on the church and must pay it off before we can accept the Five Year Program," or "We must repair our church, put in a new organ, build a parish house or buy a parsonage, and therefore should be excused." What is the business-like way of meeting such a problem? An industry builds an addition or makes extensive repairs to its factory; a city constructs a public building or a water or sewer system. How do they meet the expense? In each case, the amount necessary is borrowed on a mortgage or bonds are issued. It is paid off, not in one or two years, but in annual and semi-annual instalments, extending over a considerable period.

A similar plan can and should be applied to the church's problem. An improvement or a capital investment (not funds for current expenses) may legitimately be spread over a reasonable period of years with a payment made annually upon the principal and included in the regular budget. In this way, the generation receiving the benefit pays for it. The church finances are not disturbed. The church is placed upon a business basis and is more prosperous as a result.

For example: The Salem, Mass., parish has just completely remodeled its plant at an expense of more than $20,000. This was paid by funds secured by mortgage, and the mortgage will be liquidated at the rate of $2,000 per year, which amount, with the interest, has been included in the budget for 1925 *together with the Five Year Program quota of* $1,270 per year, and an increase of $500 in the minister's salary.

An every-member canvass, such as is recommended in this report, was made and was successful; the parish has its rebuilt and remodeled church; the minister has his increase; and the Salem parish has taken its place among the prosperous and efficient parishes of the denomination.

What Salem did, any parish can do.

Acknowledgments

The Committee on Church Finance acknowledges with grateful appreciation many valuable suggestions and aids contained in books, pamphlets, and other publications of other religious denominations. It has endeavored to take and use the best and to adapt them to the needs, capacity and organization of the Universalist Church. Reference is especially made to the following:

"Church Finance and Accounting," published by the American Unitarian Association.

"Modern Money Methods," by F. A. Agar.

"An Adequate Financial Plan," by F. R. Bayley.

"Modern Church Finance," by Albert F. McGarrah.

This last book should be owned and read by every man on the Laymen's Committee and by every parish treasurer and budget chairman. It may be ordered (price $1.75) through the National Laymen's Committee.

Can We Help?

The National Laymen's Committee is ready to give assistance to any parish that asks for it in inaugurating the budget system in their church. We will go into any parish and spend as much time as necessary to explain and help inaugurate the plan. We are ready to serve; do not hesitate to call on us.

Telegrams and Letters from Near and Far

HOW A PHILADELPHIA LAYMAN FEELS

To the Editor of the Universalist Leader:

The article by Dr. Hall and the reply by the Editor of the *Leader* both serve a valuable purpose in clearing up the atmosphere in relation to the Five Year Program, which now embraces the Golden Rule Fund. There has been a great deal of preliminary propaganda and publicity in connection with this effort, and it is quite natural that many things have been said in bursts of enthusiasm, or waves of inspiration, that seemed rather wild and rash when subjected to a critical analysis. Much has been said that has made one gasp, and the mental reaction experienced by Dr. Hall has its counterpart in the thoughtful reflections of many other loyal Universalists. Poetic license and oratorical jabs may startle the senses, and if they succeed in quickening interest or in creating zeal, the end probably justifies the means. Such at least is the reasoning that may be applied to much that could not be understood or that seemed inconsistent.

Judge Hill has the right conception of this Five Year Program and every one will do well to follow him closely. He has his "feet on the ground" and will be successful. We have all been idling around and complaining that our Church had no definite program, that we were drifting, that we should consolidate with another Liberal Church, that our message had been delivered and it was time to quit. All such notions should be eliminated and regarded merely as the wabbling of the weaklings and "doubting Thomases." Things are different now, for we do have a very

real and definite program, and one worthy of any Christian Church large or small. We also have a thrilling and magnanimous appeal in the "Golden Rule Fund." It has given us an honorable place with those who believe in the exemplification of the spirit of the Christ.

Whether we approve of the program as a whole or not, whether we think some things have been left out that should have been put in, whether some are getting undue glory or prominence, whether the ministers should have been included or not, whether—whether, *ad infinitum*—are considerations of the past. Let us think no more of them but put our shoulders to the wheel and gather strength from that splendid text: "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

Walter Gabell.

Philadelphia, Pa.

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THE MIDDLE WEST SPEAKS

To the Editor of the Universalist Leader:

The Five Year Program must go forward without delay or argument. The *Leader* interpretation of the situation is common sense, and the only way out, The trustees of the denomination can be trusted to look after the details of the service fund. Let us go forward with the Five Year Program, and all together.

B. G. Carpenter.

Peoria. Ill,

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FROM THE PRESIDENT OF THE CONVENTION

To the Editor of the Universalist Leader:

May I express my satisfaction with your admirable rejoinder to Dr. Hall in the *Leader* of Feb. 28. It sounded the right note. But may I add that I am also grateful to Dr. Hall, not only for giving occasion for your article, but also for his effective statement of some great truths. He was not the only parson puzzled. Happily, however, these articles make plain that you and Dr. Hall agree in this—that the Universalist Church was organized and exists to fulfil a special, great ministry to mankind; and if it is effectively to do this work, then we Universalists, members of this Church, must loyally, whole-heartedly, systematically support the organization in its efforts. If we are constantly rushing forth to help in this or that cause, no matter how worthy, while the task really committed to us is neglected or ignored, we simply show what inadequate sense of our own responsibilities we have, and what a futile thing our organization is.

At the same time, it *is of first importance*—we can thank Arthur Nash for emphasizing this—that, while intensely devoted to our Church and its work, we can find the way *as a Church* to aid in certain work for the common good. Loyalty to our own does not, *must not*, debar us from lending a hand occasionally to group movements quite in harmony with our aims though in no way sponsored by us. Such acts contribute mightily to tear down the middle walls of partition that part brethren. The test is not whether we are recognized but whether the work is needed and urgent.

That the new departure of building up a world-service fund is the "biggest and best thing" yet undertaken by the Universalist Church can be easily challenged. It is difficult to justify the use of superlatives. We do not want to belittle by comparison the work of any in the past. The maiden when asked if she had a good time at the party, exclaims enthusiastically, "Wonderful! It was the best time I ever had." It would be unkind to bring her down to earth and oblige her to prove it really was the best. Let us not be literalists. She simply means she had a delightful evening. The editor of the *Leader*, I take it, simply means that we recognize that a splendid impulse has been given us and has taken this very serviceable form.

The Presbyterian Church as a Church has made an egregious blunder in stopping the remarkable and invaluable ministry of Dr. Fosdick, a Baptist, in a Presbyterian church. Thanks to the *Leader* and others we are headed in a quite opposite direction, and are endeavoring to learn how much better than emphasizing our differences it is to extend the helping hand in their good work even to those who still decline to fellowship us. If we do not plume ourselves for it this will be wholesome. I am sure that we shall not for this reason fail in loyalty to our own interests and work. Rather, we shall discover that by our devotion, zeal and courage we can accomplish far more and greater things than we once deemed possible.

J. M. Atwood.

Canton, N. Y.

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FROM FORMER PRESIDENT GALER

To the Editor of the Universalist Leader:

Just a word as to the Special Service Fund inaugurated at the New York dinner by Mr. Nash. I am convinced that this movement is a splendid one, and deserves our hearty support and fraternal co-operation. If I had any apprehension it was for fear it might interfere with our Five Year Program. But why can not the two travel together in harmony?

I am a Universalist first, but recognize the limitations of any denomination, and that humane and broadly Christian considerations are of immense importance. Making the denomination strong is in my opinion the surest method of reaching a cosmopolitanism in religious matters which shall be broadly inclusive. If the Golden Rule or Special Service Fund should conflict with our denominational program it would be most unfortunate. If prudently managed it need not.

Plans for the management and distribution of the fund have not been fully matured. Great care and wisdom must be shown in so using it that it will serve its great prophetic purposes. The board entrusted with this task feels a deep responsibility. I have complete faith that the fund will minister to many great and noble undertakings.

Meanwhile the Five Year Program must be made a certainty. To it let us all bend our energies.

Roger S. Galer.

Mt. Pleasant, Iowa.

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"EAT, DRINK, AND BE MERRY"

To the Editor of the Universalist Leader:

The quotation in the article under the heading of "Eat, Drink and Be Merry" published in the *Leader* of November 29, 1924, and referred to in the *Leader* of March 7 in the article headed "Hard to Get on Common Ground," was taken from a signed editorial by E. Haldeman Julius in the *Haldeman Julius Weekly*, entitled "What the Editor is Thinking About."

Henry E. Williams.

Washington, D. C.

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FROM A DEVOTED PHILADELPHIA WOMAN

To the Editor of the Universalist Leader:

I read with much interest your article in the *Leader* of the 28th "The *Universalist Leader* on Dr. Hall." I was not at all surprised, on Sunday, when R. D. Towne, religious editor of the *Public Ledger*, leading newspaper of Philadelphia, placed our dear *Leader* in the front rank of religious journals. The National Laymen's Committee had charge of the morning service, Robert D. Towne and Walter Gabell, president of the Murray Grove Association, being the speakers. Mr. Towne stressed the great need of obeying the "marching orders of Jesus Christ to Christian denominations." "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

Mr. Gabell spoke briefly on the attractive program now outlined for next summer's session at Murray Grove.

He stated that Dr. Lowe, General Superintendent, had accepted the chairmanship of the Program Committee, and the Rev. Helene Ulrich of Gorham, N. H., would again act as resident pastor. He also explained in detail the Five Year Program, setting forth the financial plan as well as its more important feature with respect to being a great objective for our Church as a whole, and the great good that was bound to result. He emphasized the idea that we now have a denominational policy and con-

sistent program; that no one need feel that we are drifting, or have nothing to live for as a denomination; that the Golden Rule Fund is a great step forward and makes our Church a leader.

F. Marion Yager.

Church of the Restoration, Philadelphia.

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FROM THE MANAGING EDITOR OF THE CHRISTIAN CENTURY

To the Editor of the Universalist Leader:

The *Universalist Leader* for Feb. 28 carries an article, "Why I am a Chaplain," by Richard McLaughlin, that contains such an entire misrepresentation of the *Christian Century* that I feel it should be called to your attention. Mr. McLaughlin says: "I do not believe young men should be abandoned by the church merely for the reason that they are in the army or navy. Evidently the *Christian Century* would have us treat them as 'untouchables,' as the very outcast of the social order. Such a conception is of course too unchristian to win the respect or hearing of any chaplain."

Before Chaplain McLaughlin indulges in adjectives of that kind he ought at least to take the trouble to find out what the *Christian Century* has said. It has never suggested, and it never will suggest, the withdrawal of religious service from the men of the army and navy. It has merely suggested that certain shoulder-straps be taken from the uniforms of the men who are serving as chaplains, that they go about their duties not as lieutenants, captains, majors and colonels, but as ministers of Jesus Christ. We would not have religious service for the soldiers and sailors decreased, but increased, as it was during the war, when most of it was done by Y., K. C., Salvation Army, and other men not holding military rank.

Paul Hutchinson.

Chicago, Ill.

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SCHOOL OF BUSINESS AT TUFTS

To the Editor of the Universalist Leader:

Your note addressed to the secretary of the faculty inquiring as to our School of Business comes to my attention. Very interesting developments are about to take place in connection with the Braker bequest, which provided for a School of Commerce and Finance at Tufts College.

The death of Dr. Fletcher, who was executor of the Braker Estate, created a good deal of confusion, which has just now been cleared up through the Probate Court, and also made possible a more liberal interpretation of Mr. Braker's will than was possible while Dr. Fletcher, who was responsible, as you may remember, for the gift coming to the college, was alive. Briefly, we find that the wording of the will will permit us to develop our School of Business through an expansion of the Department of Economics in the School of Liberal Arts. This will prove of very great benefit, as you may well imagine, and at the next trustees' meeting proposals are to be made, which I trust will receive approval, providing for additional teachers in the Department of Economics next year and also for a number of teaching fellowships which involve work in Economics in our Graduate School. I think I may say—and I shall be glad to have you pass on to the parent whose son is thinking of entering Tufts College next year—if the plans go through as anticipated Tufts' College will be offering in its Department of Economics opportunities not excelled anywhere in the country, except perhaps in one or two of the great universities.

John A. Cousens, President.

Tufts College, Mass.

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GENERAL WOOD ON CLARA BARTON

Mrs. Marietta B. Wilkins of the Clara Barton Universalist Memorial Committee has received the following letter from General Wood:

Office of the Governor-General.
Manila, Sept. 17, 1924.

Dear Mrs. Wilkins:

I have just received your letter of recent date concerning the establishment and maintenance of Miss Clara Barton's birthplace as a memorial to her life and work. The proposition has my unqualified approval. I saw much of Miss Barton's work and her generous and unremitting efforts to relieve suffering in Cuba after the Spanish-Amrican War. She did a great deal to help us out and to save life and lessen suffering.

Wishing the undertaking the largest possible measure of success, I am

Very sincerely,
(signed) *Leonard Wood.*

Mrs. Wilkins and the other members of the Memorial Committee, Mrs. Peirce, chairman, Mrs. Vossema, Mrs. Bowker, Mrs. Hunt, Mrs. Marshall, and Mrs. Tweedy, have been working quietly but effectively to keep the house open and meet financial obligations involved. The entire denomination owes them a debt of gratitude.—*Editor.*

Higher Scholastic Standards for the Ministry

A LETTER FROM MR. GAY

To the Editor of the Universalist Leader:

I read with a great deal of interest the short report of the Rev. John M. Ratcliff's appeal for a ministry that is more thoroughly educated, especially by longer residence in college and special university training.

I am heartily in accord with the ideal of a well-trained ministry. I realize the demands which are made upon the minister to-day, but I sometimes question whether what is needed is more college training, or more training in *human leadership*. This is an age when statistics are appealed to as the final authority, but figures have been known to mislead people in the past, and we must exercise care in employing them in the present.

Just to illustrate, I will quote John Ratcliff's own figures. He finds that the Unitarians have "of college graduates 76 per cent," and he adds that "94 per cent of their men have been to college." The readers will recall that what he is using as a criterion of judgment for leadership is contributions to "our greatest periodicals." Among those contributing to the magazines which he mentions the Methodists lead with 27 per cent. But please tell us the percentage of Methodists who have graduated from college. And the significant fact is that the Unitarians with 76 per cent college men only contributed 5.5 per cent to these magazines. With the number of Catholics who are college trained I am not familiar, but I have always heard that their priests were among the best trained men engaged in religious work, and yet they only contribute 2.6 per cent.

I gather from this fact that something besides college education enters into the discussion. My observation leads me to say that some of our most scientifically trained men have been our most conspicuous failures, and several of them are to-day out of our ministry for the reason that they did not know how to adapt themselves to the human relationships which touch a minister at all points.

Our discussion, then, really revolves, not upon the question of whether our ministers are college men or not, but upon whether the training of our men is of the right sort. Are we educating our men to be ministers, with rich, deep human qualities, or are we training them to be intellectuals, theorists, lacking in sympathy with the illiterate, the ignorant, the poor, the humble, the long-suffering masses of the people? A minister must be one of the most adaptable of individuals. He is not likely to remain in one church during all the years of his life. He will probably be called to several churches during his ministerial career. Can he adapt himself to his environment, can he fit into the new situation? These are the questions of supreme

importance from the standpoint of efficiency. The number of men who make serious blunders in the first few years of their ministry, and who, as a result, either become discouraged or are regarded with suspicion by the trustees of churches and the officers of conventions, is large.

There can be no doubt about the need of change looking towards a more efficient ministry. I feel that our entire denominational machinery needs to be overhauled. Sometimes it appears to me that we are trying on a small scale to duplicate what the Methodists and Baptists do on a large scale, and the expense we are forced to bear as a result is out of all proportion to the results we achieve. Perhaps I am entirely wrong in this, but I can not avoid facing it. Especially this may be true of our theological schools. We may be attempting to support more of these than we need. If we could combine all our undergraduate theological schools into one, and then have one graduate school, would there not be economy in operation and greater efficiency, and would not forty or fifty students in one school get much more out of their fellowship in study than twenty in one and sixteen or twenty in another?

What I plead for, however, is for the *human touch* in all of our training. College degrees do not necessarily make successful ministers. Adequate knowledge, adaptability, sympathy, love, are indispensable requirements.

The minister's life is largely spent in healing broken hearts, binding up the wounds of humanity, inspiring young people to long for large and useful service in many walks of life, convicting men and women of sin, teaching and living the life and words of Jesus, going about among men doing good. Of course, there are other elements entering into his experience which lack of space forbids me to mention, but "though I have the tongue of men and of angels," and "though I have all knowledge," and "if I have the gift of prophecy," "and have not love," I am a tragic failure in the ministry.

Phillips Brooks was a scholar, he had adequate college preparation, but his great loving heart was as tender as a mother's. Henry Ward Beecher was a pulpit and platform master, but he was also a most friendly man. E. H. Chapin was a peerless preacher, but his friends had to watch him lest he give away all of his money to the poor outcasts who begged of him alms. We must be careful in the training of our young men for the ministry that we do not in our zeal for their intellectual equipment neglect the equally important element of human sympathy. We are not to produce theological machines, intellectual automatons; we are to send out of our schools human beings with a passion for souls dominating them, and with their feet on the earth, and with hands outstretched to clasp a brother's.

The *Leader* published a poem a few years ago which expresses my meaning most eloquently. It is called "As to You."

Did you give him a lift? He's a brother of man
And bearing about all of the burden he can;
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through:
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road?
Or did you just let him go on with his load?
Did you help him along? He's a sinner like you,
But the grasp of your hand might have carried him through.
Did you bid him good cheer? Just a word and a smile
Were what he most needed that last weary mile.
Do you know what he bore in that burden of cares
That's in every man's load and that sympathy shares?
Did you try to find what he needed from you?
Or did you just leave him to battle it through?
Do you know what it means to be losing the fight
When a lift just in time might set everything right?
Do you know what it means, just the clasp of a hand
When a man's borne about all that a man ought to stand?
Did you ask what it was, why the quivering lip
And the glistening tears down the pale cheek that slip?
Were you brother of his when the time came to be?
Did you offer to help him, or didn't you see?
Don't you know it's the part of a brother of man
To find what the grief is and help when you can?
Did you stop when he asked you to give him a lift,
Or were you so busy you left him to shift?
Oh, I know what you mean, what you say may be true,
But the test of your manhood is, What did you do?
Did you reach out a hand? Did you find him the road,
Or did you just let him go by with his load?

J. W. Foley.

The greatest preacher the world has known was Jesus of Nazareth, yet it seems unlikely that his words would have been preserved had not *love* been so deep in him. The impression which his *life* made upon those he loved led them to keep the fragmentary record which we now treasure.

Our danger in educating our ministers is that we are likely to over-emphasize the intellectual element and to under-emphasize the emotional element. After all, the success or failure of a minister is dependent to a large extent upon the man himself. What he *is* will determine what he does.

It would be interesting to all of us if John Ratcliff would kindly turn to the statistics again, and give us the percentage of college graduates, men with all the intellectual equipment that is needed, who have made miserable failures of the work of the ministry.

Again, do not misunderstand me. I am not belittling college training, education. I am questioning the emphasis in that training. Light without love is cold, inhuman, unlovely. Let us have both in our schooling.

George A. Gay.

Camp Hill, Ala.

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COMMENT BY MR. RATCLIFF

To the Editor of the Universalist Leader:

Yes, "figures have been known to mislead people" in the past, and we must exercise care in employing them in this instance. Mr. Gay calls attention to what he regards as the significant fact about the Unitarian and Methodist contributions. But why ignore the relative size of the Churches? The Unitarians with 82,000 church members and a corresponding number of ministers contribute 5.5 per cent of the articles, while the Methodists with over 6,000,000 church members and a corresponding number of ministers contribute 27 per cent of the articles. In other words, the Unitarians with about one seventy-fifth the strength of the Methodists contribute more than one-fifth as many articles. Yes, figures do mislead.

The chief point of the comment, however, is concerning human leadership. I agree that this is the world's greatest need. But, does what Mr. Gay wants—"the human touch"—exclude the thing I mentioned—more specialized training—or does what I emphasize leave out what he calls attention to? I desire, as much as Mr. Gay, to be saved from useless intellectuals who sit aloof and utter high sounding words, but I also desire to be saved from religious quacks, who lack the skill and technique, and who are too sentimental and hysterical to deal with complex human problems in a human way, and whose only attempt at a cure is to give a quieting powder to make the patient feel good.

It is evident that Mr. Gay is a bit skeptical about the ability of our colleges and theological schools to give the "human touch" along with intellectual training. He warns us, "we are not to produce theological machines, intellectual automatons." Well, if Mr. Gay's experience convinces him that this is the sort of product our schools are turning out, I do not wonder he suggests a reorganization!

But, after all, we are not so far apart on this thing. What each of us emphasizes is essential. In a sense we are both right. We shall be wrong only when either ignores what the other has said.

John M. Ratcliff.

Beverly, Mass.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

A Good Book and One Not So Good

The Psychology of Religion. By W. B. Selbie. Oxford University Press. $4.20.

The Psychology of Religious Experience. By Francis S. Strickland. The Abingdon Press. $2.00.

The study of psychology goes on apace, and its influence is felt not only in the social sciences but also in all the other fields of man's mental activity. Inasmuch as religion is a nearly universal human interest, it is natural that the psychologists have turned to it with considerable interest, increasing our knowledge of religion and enriching our religious thought. Such well known books as James' "Varieties of Religious Experience" and Pratt's "The Religious Consciousness" make contributions which no student can afford to ignore, but much water has run under the bridge since they were written and there is need for new redactions embracing the more recent contributions to psychology. Within the last few months half a dozen books on the psychology of religion have appeared, of which Selbie's book is perhaps the best and Strickland's volume a mediocre representative.

In tone the two books differ widely, Selbie's aiming at a dispassionately scientific statement and Strickland's leaning to the apologetic. In almost every chapter Selbie defines the limits beyond which psychology can not go, whereas Strickland constantly slips over into metaphysics and theology. Even when Strickland acknowledges that a certain subject is outside the field of psychology, he is likely to air his views on that subject, giving the impression that he is drawing support from psychology. His frequent inexactness and his occasional dogmatism leed to an unfavorable comparison with Principal Selbie.

Selbie begins with an accurate, though perhaps not inclusive, statement of the various schools of psychology, and is careful at the very outset to indicate the respective provinces of psychology and metaphysics. He outlines the materials which the student of the psychology of religion must use and indicates the value of psychology for religion. He is very careful to reach a balanced view, rejecting the more extreme statements of James for the moderate conclusions of Pratt. He states that psychology can help men to understand religion and can also aid in the propagation of religion because of the light it throws on the best ways of producing in men and women a religious awakening. Rather strangely he limits himself altogether to the contributions of psychology to the understanding of religion, leaving the field open for a work on the practical applications of psychology to the developing of the religious life.

In the first chapter on the religious consciousness he summarizes the results of the many investigations of primitive religion, and in the second he examines the religious consciousness in its more modern manifestations. Recognizing the place of emotions, he is careful to insist on the necessity of intellectual elements in religion. "While religion can not be reduced to thought," he writes, "and is not to be identified with its activity, still less can it exist or make progress without it." "The question at issue," he concludes, "is really one of balance and proportion." In dealing with the place of will in religion he calls attention to the fallacies involved in the one-sided position of pragmatism.

His estimate of the value of the various theories about the subconscious mind is a remarkably keen and fair analysis of the elements involved in this peculiarly difficult problem. When he turns to the subject of worship he is equally dispassionate. He reviews the work of Frazer, Durkheim, and others in the study of early religions, and reaches the conclusion that two processes run through the history of religion. "The first is a certain stereotyping process which seems inevitable in the case of external religious observances. . . . In the second place, we have to note the gradual emergence of what may be called a spiritual protest against the externalism of ceremonial and worship."

When Selbie comes to deal with belief in God his equipment and method reveal themselves as vastly superior to the method and equipment of Strickland. Selbie lists five causes for man's belief in God, intellectual, authoritative, emotional, pragmatic, and volitional. Each he describes from the point of view of psychology, but, though he leaves one no doubt as to his own faith in God, he is careful to state that it is not the place of psychology to concern itself with the question of God's existence. Professor Strickland, on the other hand, begins by assuming that God exists, and even goes so far as to say that no one ought to write on the psychology of religion who does not believe in God. No one can hesitate in evaluating the relative reliability of the two men, and even in the matter of faith it may be reasonably contended that superiority lies on the side of the man who requires no artificial bolsters.

Equally impressive is the contrast when the two men deal with the question of conversion. Strickland rules out many of the more important contributions of psychology because they do not suit his fancy. For example, he disagrees with James' description of the twice-born, substituting an almost unsupported view of his own. Selbie, on the other hand, takes into consideration all of the work that has been done, though he points out that there is a danger in paying too much attention to abnormal cases. His treatment of religion in childhood likewise is reasoned and scientific, whereas Strickland permits personal biases and theories to intrude.

Turning to religion and the individual and religion and society, Selbie quite justifiably controverts the claims of Levy Bruhl, Hubert, and their school. Justly and conclusively he disestablishes their claims. It is to be regretted, however, that in his proper desire to reveal the errors of these extremists he has neglected the really excellent work in social psychology which has been done by Graham Wallas, Mary Follett and others, and which is able to make a genuine contribution to the psychology of religion. It is true that "the soul's quest for God is a thing of individual interest and concern," but it is also true that many social expressions of religion are worthy of more detailed consideration than Principal Selbie accords them.

Again in his chapter on prayer Selbie traces primitive origins before treating the modern view, but he rightfully insists that prayer is valueless unless accompanied by a belief in the objective reality of the being to whom the prayer is addressed. Unlike Strickland, he wisely avoids the involved question of how prayer is answered.

In the chapter on sin Selbie makes a judicious distinction between the conviction of sin and moral disease, affirming that the former is a natural and healthy element in religion, whereas the latter is a case for the psychiatrist. His discussion of mysticism, though necessarily hasty, gives a consistent treatment of the subject and covers the more important features. He describes at some length the various stages of the mystic life, following Miss Underhill, though with qualifications. If he is to be criticised at all, it is because he refuses to judge mysticism by its own standards. Whereas the mystic insists that the experience of union with God is an end in itself, Selbie measures its value on a utilitarian basis.

Only in the concluding chapter, which treats of the new psychology, does he permit himself to depart from the path of objective science, and the slight intrusion here of personal views may be forgiven. In the preceding chapter on the hope of immortality he resists every temptation to overstep the bounds he has set for himself.

Some impression has been given of each of the topics which Selbie treats. Of the contents of Strickland's book such de-

(*Continued on page* 29)

Our Young People and Others

Conducted by Granville Hicks

UNITARIAN YOUNG PEOPLE

From the *Christian Register* we take the following account of the observance of Young People's Week by the Young People's Religious Union of the Unitarian Church. It should interest readers of this page to compare the Y. P. R. U. and the Y. P. C. U. as their work is revealed in the events of their respective young people's weeks.

"Within ten days after Young People's Sunday, which came this year on Feb. 15, reports have been received from approximately one hundred churches that observed the day. With several more reports still to come into the office of the Young People's Religious Union, it is expected that the widespread consecration of this day to youth throughout the denomination will reflect the increasing interest which the young folk of the world are taking in a forward-looking religion. In most of these one hundred churches, the young people had entire charge of the service of worship, and in some sixty churches they occupied the pulpits.

"For the sixth year, the H. A. B. Club, the young people's organization at the Church of the Messiah, Montreal, P. Q., conducted a candlelight vesper service. A balanced appraisal of the old and the new in the search for truth and the building of society was evidenced in the sermon by the president of the club, David Cowan.

" 'Custom and tradition, recognized as being strong and valuable motives for human actions, can hardly be accepted as final and satisfactory explanations for principles which clash with accepted knowledge of the day,' said Mr. Cowan. 'Old things are by no means bad because they are old, nor new things good because they are new, but change is nevertheless discouraged by a great body of people who hold, more or less sincerely, that no good can come of it. . . .

" 'We are in an age of stock taking. The catastrophe of 1914 has precipitated our self-examination—our drawing up of a balance sheet of social assets and liabilities. . . . People are now occupied in rebuilding their institutions. . . . In the search for truth and sincerity, those institutions which are the most flexible, to speak almost paradoxically, are those which will show the least change. Always retaining great respect for the past, we must mould for the future.'

"At Marblehead, Mass., two addresses were given. Miss Annie Doe, president of the Y. P. R. U. branch, spoke on 'Seeing Things Through.' 'A postponed act is never so well done,' she declared. Dorothy Cropley, talking on 'Friendship,' thus defined a true friend: 'One who is interested in your success and who always gives a cheerful and encouraging word to help you climb the ladder; one who cares for you through sickness and sorrow.'

" 'Robert Louis Stevenson and the Religious Life' was the topic of the address delivered in the First Unitarian Church in Cincinnati, Ohio, by Miss Doris Wulff, president of the Unitarian Club. She began: 'For guidance the old church has sought the lives of saints and legends of mythical and semi-mythical persons. We of the newer faith find inspiration in noble life wherever it is lived. . . . Were we to write a book of saints, I should want to include Robert Louis Stevenson. This place he deserves because he, too, is a prophet of the soul. He believes that what is essential is to tend the inner lamp. His strong certainty of this won for him joy in life.'

"Robert Block, a recent graduate in law at the State University of Iowa, who has set up practise in Davenport, Iowa, preached in the Davenport church on 'The Religious Heritage of the Younger Generation.' Miss Virginia Hatch spoke on 'Faith and Religion,' in the pulpit of the Meadville, Pa., church. At Springfield, Mass., Ward S. Yunker preached on 'Onward and Upward.' 'What Ails Our Youth?' was the question answered by E. W. Tomlinson in the church at Sioux City, Iowa. A symposium on 'The Attractiveness of Religion' was carried on in All Souls Church, Chicago, Ill., by Raymond C. Lalor, Leo C. Quick, and Agnes Bruder. Miss Elizabeth Harvey of Wellesley College and George Metcalf of Harvard preached at the Second Church in Boston, Mass., on 'Religion and Youth.' 'Young Thought' was the topic of the service at the First Parish Church in Dorchester, Mass.; Thomas Wood Hoag delivered the sermon. In Unity Church, Brooklyn, N. Y., John Heddaeus preached on 'Working Together' and Miss Evelyn Peavy reviewed Professor Coe's book, 'What Ails Our Youth?' At Long Beach, Calif., Leslie Whipple and Miss Helen Upton preached on 'The Spirit of Youth in the Life of the Church.' In the Berkeley, Calif., church Miss Lauramay Tinsley's address was entitled, "Where'er They Shall Be Found."

"The Southern California Federation of Young People's Religious Unions had charge of the service in the First Unitarian Church in Los Angeles, Calif. The pageant, 'The Consecration of Sir Galahad,' was performed, and the following addresses were given: 'What Young People Can Do for the Church,' Miss Natalie Robinson of the Progress Club, Hollywood; 'What the Church Can Do for Young People,' Miss Helen Upton of the Starr King Club, Long Beach; 'Religion for College Students,' Edwin Thayer of the Neighborhood Young People's Society, Pasadena; 'The Value of Religious Fellowship,' Lawrence Hawkins of the Fellowship, Los Angeles.

"As the major event of Young People's Week in the New York City area, the Metropolitan Federation of Young People produced the three-act Clare Kummer comedy, 'Rollo's Wild Oat,' at the Community Church, Feb. 17. This is the first production to be staged by the entire Metropolitan district, and marks the beginning of a Little Theater movement. Several of the churches in and about New York have little theater groups of their own. The young people in the Greater Boston, Mass., district produced 'The Limpet' on Feb. 20 and 21."

* *

A NATIONAL FEDERATION

California has been the sponsor of a new movement which seems likely to be of some importance in the student world. On Jan. 1 a four-day conference of delegates from important Western universities reached its climax in the organization of the National Student Federation of America. Before the end of the year it is hoped that twenty-seven universities will be enrolled as members.

The purposes of this organization are: "To promote relations between American university students, to discuss student problems and effect student co-operation, to study national and international problems of student concern, to invite relations with foreign students, to foster the exchange of students among the various member colleges, and to encourage foreign travel." Methods have been suggested for achieving the purposes outlined, and the machinery of organization has been started running.

For the Quiet Hour

Is our religion flame or ice? Where among us are to be found lives blazing with enthusiastic devotion and earnest love?

Alexander Maclaren.

And in general to protest against too much feeling in religion in such a cold place as New England is about the same as to preach the dangers of overwork to the poor whites and blacks of the South. I do not know a community, in New England, at least, that would not be benefited by an epidemic of passionate devotion to Jesus Christ and his Gospel.

Edwin F. Snell.

Morality without passion is etiquette, not righteousness. There is little reality in our goodness until it stirs the soul to its depths.

W. L. Watkinson.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

RECENT HAPPENINGS AT INMAN'S CHAPEL

It was a combination party for Feb. 14 and Feb. 22. The good old St. Valentine and "the father of his country" are well blended in our minds. It occurred on Saturday p. m., Feb. 21, at the chapel. Separate celebrations were made impossible by the pastor's absence for the mid-winter conference of our churches in Goldsboro, N. C. The Feb. 21 party was a combination indeed. There were sixty-one people present, in age from sixty-eight to nine months; in personnel from the minister to the young blacksmith who took half a day "to see the children play." We played most truly in groups as the party was assembling (wax modeling, cut-out villages, paper dolls, picture books, etc.). We played in relays of ages, with Mrs. Markley at the organ, "Marching to Jerusalem"—the favorite game. This year the babies of last year were marching around gaily in their tiny blue jeans or rompers. Such a cunning sight. We had literary diversion and a history quiz illustrated by pictures. We ate up every scrap left from the Christmas treat. We went home saying, "If only we could have such parties oftener." We *can* when we have *permanent help*.

Feb. 27 was the coldest day of the winter so far. The fact made large inroads into the numbers attending the Hour of Prayer for Missions at the chapel. Mothers and babies can not easily come out in such weather under our mountain conditions. Those who came carried through most beautifully the program which had been carefully arranged to be in line with the programs of the world on that day. The row of candles and candle-lighters representing twelve great nations and making in the end the unbroken circle of "Light Around the World" will long be remembered. We sang the old missionary hymns as well as new. There was a missionary exhibit and a social half hour around the stove before we went out into the biting wind. "America"—otherwise Mrs. George Allen—walked two miles to "light the torch which went around the world." The hour did us good.

Saturday p. m., Feb. 28, saw the erection on a conspicuous site of the first Community Pulpit issued by our Social Welfare Department. It is a gift to us, but we are providing the "fixin's" and are doing the finishing up "brown." No, white! The paint is going on as I write. The glass is at the station. The work is being done by various volunteers. The hardest part has been done with contributions of posts and bolts as well as time and labor by Anderson Inman, namesake grandson of "Father Inman." When he began to work on Feb. 28 at once the men of the lumber teams hauling lumber right by the pulpit every day began to come with questions and with help when needed. So the "message" is already at work. There will be further reports about our Community Pulpit.

March 1, much to our disappointment, it rained a "wet," cold rain which kept us from the apotheosis of numbers planned for a visit from Mrs. Allen. But there were three services. Our "modern" Sunday school received high compliments; our afternoon Lenten service "lifted us up." In the late afternoon the building committee came two, three and four miles to "foregather" and consult about the new manse. In the evening, Mrs. Allen and the Rev. H. A. Markley, our present guest (we have 'em often), spoke inspiringly on "Building."

So it goes.

Watch for the next.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

PARENTS' ASSOCIATIONS IN CHURCHES

The best kind of Parents' Association in a church is a Mothers' Club. It seems more fair to call it a Parents' Association. Why leave out fathers? They may often be silent partners in the training of children; but they are interested, and will always be of great help in the finances of the Association. So fathers should be included even if they do not come to many of the meetings.

There can be the more intimate discussion of problems by the mothers at an afternoon meeting; and there may be the more general talks at an evening meeting for parents. There may be meetings twice a month for study and discussion, or for a brief talk on a week-day afternoon, or every Sunday at the time of the lesson period in the church school. But there should be a meeting once a month for parents in the evening.

One Parents' Association has one evening meeting a month for parents of little children; and one a month for parents of older children. In some churches, the teachers are included, and are good helpers in the association. Such an organization has been successful in the New Bedford church with Mrs. A. B. Crowell as the leading spirit. There must be a leader. She may not be president, but she is the president's best friend, ready to help and to guide.

When and how shall we start a Parents' Association? Make use of a psychological moment. Angelo Patri or some one else has spoken on the subject of child training in the city or town. Something has arisen to call forth discussion and comment. We may gather a few leaders to talk things over. Before the meeting is over, there is the desire expressed for another similar discussion. Then plans may be made. In one church, all parents of children between nine and twelve were invited to a party at the church. More than a hundred came. There were attractive tables all about the sides of the room, with four chairs at each. There were ushers who brought early-comers up to talk with the speaker before the meeting. They were more interested in what she had to say later. Flowers brightened the platform, candles each small table. A brief musical program gave the people the opportunity for quiet thought before the talk. Then, for nearly an hour, these parents heard what could be done for children between the ages of nine and twelve, and at no other time successfully. Perhaps they didn't agree with everything that was said; perhaps they wanted to ask questions. An opportunity was given at the close of the talk; but very few found courage to say anything. But after all were settled at the small tables, the speaker walked from table to table with pencil and pad. She had her innings then. Who can deny that she received from those parents much that she could use later in her talks? She gave this mother the name of a book; this one a list of stories for a boy who would tell lies; this one the names of stories to use with a little girl who sulked; she planned with a father a new kind of club, a secret order of father and son who help mother, for a boy who would do nothing for his mother and his little sister; she answered all sorts of questions about mistakes in discipline. Quickly, in a half hour, she went about, and everybody realized after the little talks at the tables with other perplexed parents that they needed help.

Then and there, an organization was started. A nominating committee was appointed. In a few minutes, the officers were elected and the Parents' Association was on its way.

Caroline Clark Barney.

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THEY BELIEVE IN CONTESTS

The contest inaugurated some time ago to add new members to the Sunday school of the Universalist church of Lockport, N. Y., resulted in an increase of twenty members, which was celebrated by a free supper given to the children and their friends in the church parlors.

During the pastorate of Rev. Edward Ellis, in all fifty-one new members have been added to this Sunday school.

Among Our Churches

Massachusetts Letter

The most interesting bit of news which this letter will carry to its readers will have reference to the place in which the coming session of the Convention will be entertained. We thought we were going to Beacon Church in Brookline. We were invited there last spring and at Attleboro we voted to accept the invitation. Situations have developed in the Beacon parish, however, within the past several months which make it difficult and inexpedient for that church to take care of us in May. When this fact came to the attention of the Salem Universalists, we received very promptly an official invitation to bring the Convention group to the beautifully restored church in that city. On Monday, March 2, the Executive Committee of the Convention accepted Salem's cordial offer. To Salem we shall go on May 19, 20 and 21. In some respects this visit is splendidly timed. We hope all of our people who can will attend the Convention session in order to see the renewed and transformed church building, if for no further purpose. The *Leader* has carried the picture of the exterior of the church; the *Boston Herald* upon a recent Sunday had some fine views of the interior. The Salem people may take a just pride in their achievement. It is not their "turn" to entertain us; we enjoyed their hospitality in 1919, only six years ago. We shall be happy, nevertheless, to gather there in May in large numbers to hear the story of our accomplishments in the state, to be told of the success of the great financial plans for the General Convention, and to renew our allegiance to a cause whose triumph even in the Bay State is far from an established fact. Salem is the home, too, let us not forget, of Judge Robert W. Hill, who, just now, is one of the most conspicuous figures in our entire denominational enterprise. We shall be glad to greet Judge Hill at home. * * One of the reasons for taking the meeting of the Convention from Brookline to Salem is the resignation at the Beacon Church of its minister, Rev. Fred A. Moore. The resignation, just tendered, is to be effective on April first. The State Superintendent and a very large company regret deeply this action upon the part of Mr. Moore. He is a man with extraordinary abilities for the work of the ministry. These abilities will be successfully effective in other lines, and the call which comes to Mr. Moore is for a service closely kindred to that of the Church. His new duties will call him once more to be a resident of Chicago. * * On the first day of March, two new pastorates began in our state with the establishment of Rev. and Mrs. Dwight A. Ball, recently of North Carolina, at Winter Hill, Somerville, and of Rev. and Mrs. Charles A. Haney at North Attleboro. On Sunday, March 8, Rev. Charles C. Conner and Rev. Mary Andrews Conner began their joint pastorate over the churches in North Adams, Adams and Cheshire. These are very happy achievements upon the part of all concerned, settlements in each instance of large promise. * * Reference has already been made in the *Leader* to several instances of the genuine friendship of our churches for their ministers. We have reported how the parishioners at Canton came in recently to Dr. Conklin's house on the seventieth anniversary of his birth, bringing a huge cake and a gift of $100; we have told of the $1,500 given to Dr. Marvin at Franklin, with instructions for him to use it for a summer's trip to Europe, and of the $2,000 in gold which was presented to Dr. Perkins of Lynn at the completion of his twenty years of service; we have been pleased to tell how the Roxbury parishioners saw to it that their minister, Mr. Spear, attended the inauguration of his fellow-Vermonter, Calvin Coolidge; and still these signs of interest and regard are not completed. Here is a simple little act, but exceedingly significant, which has just occurred at the First Church in Lowell. After the minister, Mr. Haynes, had his "Reminders" ready to mail to his people, and unknown to him, the officers slipped in with each copy this little word: "Sunday, March 1, is the first Sunday of Rev. H. W. Haynes' second year as pastor of the First Universalist Church in Lowell. It has occurred to some of us that, as a mark of our appreciation of his efforts with and for us, a large attendance at church next Sunday morning would be a testimonial that would be particularly gratifying to him." A big congregation was one result, but we can think of other benefits. * * Twenty-two of our more than ninety churches acceded to the appeal of Judge Hill to have the laymen conduct the morning services on Sunday, March first. Up to the present time thirteen churches in this state have accepted by vote the Five Year Program. * * The annual parish meeting at Beverly was held on March 10. An interesting feature was the report upon Mr. Ratcliff's recent Fill-the-Pews campaign. The median attendance for the previous year was fifty-five. The median attendance for the present year to the beginning of the campaign was fifty-six. The median attendance for the seven weeks previous to the campaign was forty-eight. The median attendance for the seven weeks of the campaign, during January and February, was 141. The increase in the number present was above 250 per cent. So successful has been the effort that a similar endeavor is now on in Essex, Mr. Ratcliff's second church. * * Malden has joined such churches as Lynn, Worcester and Haverhill in engaging a parish assistant. The one taking the position in Malden is Miss Mary E. Walker. Beginning on April 28, the Sunday school session will be from 9.45 to 10.45, with the church service following from 11 to 12. On Tuesday, March 10, Mrs. Minnie J. Ayres gave for the Mission Circle in Malden her illustrated lecture on "Japan in Picture." * * Attleboro has a Community School of Religious Education which meets in the Y. M. C. A. building each Monday evening from Feb. 2 to March 30. Our Mr. Lobdell is one of the teachers, giving the course on the life of St. Paul. * * In Orange the Baptist, Congregational, Methodist and Universalist churches are joining in a quite unique Lenten plan. Upon the seven Sunday mornings the ministers will treat in communion the following subjects: The Prayers, the Parables, the Miracles, the Commandments, the Last Words, the Triumphal Entry, and the Resurrection of Jesus. On the evenings of these Sundays the churches hold union services. Mr. Blair speaks twice at these services, on March first on Repentance, and on March 29 on the Certainty of Retribution. In Holy Week there are to be four daily services, at the second of which Mr. Blair speaks on one of the Master's "Last Words," My God, my God, why hast thou forsaken me? * * At the First Universalist Church in Cambridge, Mr. Raspe has full reason for happiness at the result of the Every Member Canvass now nearing completion. The pledges in envelopes to date are over $4,800. Last year they were $2,500, a gain this year of over $2,300. The number of pledges last year was 156. This year there are 184, a gain of twenty-eight. The budget for the year is $7,710, with $6,975 already guaranteed, and the small remainder practically assured. * * The First Church in Worcester has a budget this year of $15,000. This amount is being sought without any personal solicitation. Pledge cards have been sent to the members and friends of the parish, and at the date of the latest "Message" the sum of $14,450 had been reported. The entire budget, and more, will be met by the end of the month. What a splendid evidence of the loyalty and generosity of the people of the First Church we have here! * * Last year the office of the Superintendent was the means of placing three large pulpit Bibles in places where they were needed and greatly appreciated. Now, we have another fine, large Bible which we would like to present to some Universalist church. What church needs it?

Leroy W. Coons.

Church News and Interests

PERSONAL

On March first occurred the death of Robert Lovejoy Blagbrough, seven months old baby of Mr. and Mrs. Vernon E. Blagbrough of Wollaston, Mass. A simple funeral service, conducted by Dr. Leroy W. Coons, was held at the home on Wednesday, March 5. Mr. Blagbrough, until recently the president of the Massachusetts Chapter of Universalist Comrades and at one time pastor of the Universalist church in Bellows Falls, and Mrs. Blagbrough have the sympathy of friends in the sad experience through which they have passed.

Rev. Henry B. Taylor occupied his pulpit in St. Paul's Universalist Church in Meriden, Conn., for the first time since last June, on March 8, preaching a stirring sermon on "The Conquest of Fear." An unusually large congregation was present to greet him, and all were delighted to find that in spite of his long illness he has lost none of his optimistic philosophy. Mr. Taylor has not yet recovered his full strength and the service was conducted by Dr. R. Irving Watkins.

Rev. Geo. Wood of Webster City, Iowa, has taken part of the work of Rev. Dwight A. Ball on the Kinston Circuit, N. C., Kinston and one point on the circuit.

Rev. D. A. Ball began his work happily at Winter Hill, March 1.

Dr. Frank Oliver Hall filled the pulpit of Dr. Frederick Griffin's Unitarian church, Philadelphia, March 8. He is to supply Plymouth Church, Brooklyn, again on March 15 and 22, and then help out the Unitarian church at Yonkers, whose minister is ill. Dr. and Mrs. Hall have been occupying an apartment at Bretton Hall, New York City, for the winter, Dr. Hall carrying on his work at Tufts as usual and going to New York for week ends.

James D. Tillinghast, secretary of the Universalist Club and now in business in Boston, is vice-chairman and acting chairman of the drive to increase participating membership in the Cambridge Y. M. C. A. He had charge of the reception of new members at a large meeting on March 12.

Dr. Joseph Fort Newton contributes to the *Christian Work* for March 7 a sermon on, "He Went a Little Further."

Rev. Alice Jewell has returned to Washington from Richmond, where she gave a successful course of lectures on "The New Psychology."

Mrs. Henry Noble Couden, widow of Chaplain Couden, is now living at 347 5th St., Chillicothe, Ill.

Dr. Frank W. Ballou, Superintendent of Schools of Washington, addressed the Comrades of the Universalist church at their last dinner on "The Meeting of the Department of Superintendence at Cincinnati." Dr. Ballou is now on a tour of the larger cities of the United States with the municipal architect and other officials of the District of Columbia studying the latest things in school construction preparatory to carrying out a "Five Year Building Program."

Mrs. I. H. Peetrey of Washington, D. C., had the misfortune recently to fall and fracture her hip.

OUR HEADQUARTERS STAFF

Miss Dorothy Hall spent the week-end recently with Dr. and Mrs. Albion at Brunswick, Maine.

Dr. Leroy W. Coons was in Norwood, Mass., on Friday, March 6, to officiate at the funeral of Mrs. Josephine G. Burns, a former parishioner in Augusta, Maine On the evening of the same day, Dr. Coons was the speaker at the meeting of the Chelsea parish, when a new plan was instituted for the financing of that church.

Illinois

Galesburg.—Rev. Pliny A. Allen, pastor. During Lent Mr. Allen is conducting a series of Sunday evening evangelistic services. A special trial is being made by advertising, telephoning and newspaper articles to fill the church. A notable increase is being accomplished. An important feature of the plan is that the services are being broadcast by Station WRAM at Lombard College. The broadcasting plan has resulted most satisfactorily and scores of letters and messages have been received, telling of many who have enjoyed the service at home. Notwithstanding the radio the congregations have increased each Sunday evening.

Indiana

Indianapolis.—Our pastor, Rev. Edwin Cunningham, has resigned, his resignation to become effective May 1, 1925. Laymen's Sunday was observed with services conducted by the men of the church. Delbert O. Wilmeth, judge of our municipal court, was the speaker. Theodore Schloegel briefly reviewed the Laymen's Meeting held in Chicago in January, and gave an explanation of our Five Year Program.

Massachusetts

Melrose.—Rev. Lester L. Lewis, pastor. On Sunday morning, March 8, Mr. Lewis dedicated the four large brass alms basins recently given to the church by the family of the late David G. Davidson. The inscription on the basins reads: "To the glory of God and in loving memory of Deacon David G. Davidson."

* *

MASSACHUSETTS CHAPTER UNIVERSALIST COMRADES

The Executive Board met on March 9, at the Hotel Bellevue, Boston. Dr. Martin M. Brown, Harold G. Scott, Bertram E. Hall, Guy Newhall, George E. Hunt, James D. Tillinghast and Rev. Leroy W. Coons, D. D., were present, together with Rev. Roger F. Etz, Victor A. Friend and Judge Robert W. Hill, by invitation. There was general informal discussion regarding what the Comrades should do.

It was unanimously agreed that the State Chapter shall do everything in its power to co-operate with the Five Year Program Committee.

After hearing Judge Hill it was deemed inadvisable to take any further action at this time in the Comrades organization, as such.

President Brown appointed the secretary, treasurer and the state superintendent a committee to arrange a program for a meeting of the Comrades at the session of the Massachusetts Universalist Convention in Salem on Wednesday, May 20, 1925.

* *

DR. LEIGHTON'S MEN MAKE MERRY

Some 260 people sat down to dinner in the dining room of the beautiful new parish hall of the First Universalist Church of Somerville, Mass., on the evening of March 10. The occasion was the annual men's dinner arranged and served entirely by the men of the parish, with ladies of the parish as guests. George Horton, chairman of the dinner committee, had every detail perfect except one which was beyond his control. Dr. and Mrs. George E. Leighton, usually the center of every such occasion, were absent because of Dr. Leighton's attack of intestinal grippe. A message was received, however, from Mrs. Leighton stating that Dr. Leighton was better, probably would preach Sunday, and wanted the fun to go on as always. Helped by this news, the dinner was a great success.

William T. Hayes led the singing with the co-operation of a good orchestra. There was hardly a moment when there was not some kind of music. Walter Howard, who acted as toastmaster, was clear and concise and put in some feature of interest every little while as the dinner proceeded.

He introduced Rev. and Mrs. Dwight Ball, saying "Winter Hill must meet Somerville." The diners rose and gave Mr. and Mrs. Ball three cheers and a tiger.

The main address was made by Mayor John Webster of Somerville. He urged every man to join the men's club now being organized and concerning which the toastmaster had just made an announcement. The mayor, who is very popular in Somerville and who is a strong church worker himself, received also three cheers and a tiger on beginning and an ovation at the close of his speech.

The decorations, carried out entirely by the men themselves, were unusually beautiful. The men all were furnished

gaily colored caps, and the ladies bright ornaments for their hair. The dinner itself was of high quality and unlimited "seconds" of ice cream were furnished everybody—the mayor under hospitable pressure "showing the way."

Following the dinner there was a fine entertainment in the auditorium of the parish house, consisting of solos and a duet by Ray Horton, baritone, and Charles Ellis, tenor, a reading by Miss Helen Norton Lewis, a musical novelty by Stanley Greenlaw and another musical number by Miss Susan Ellis and her accompanist, Howard Tochtermann.

* *

TWO WELCOME LETTERS

Universalist Publishing House,
Boston, Massachusetts.

Dear Sirs:

Inclosed you will find a check for thirty dollars, which I hope you will accept as a belated Christmas gift,

Yours for a year of success and service,

——— ———.

Jan. 21, 1925.

Editor of the Leader:

I am sending my check for two dollars for the *Universalist Leader:*

I am now well started on my 96th year. The *Leader* is very interesting. I read it through every week if my eyesight does not give out. Recently my eyes have not been as good; I may have used them too much.

I shall love this paper as long as I live. I should like to write you a long letter to-day.

I wish you a long life to carry on your good work.

Cordially yours,

——— ———.

Feb. 9, 1925.

* *

AN OPPORTUNITY

Dr. Sherwood Eddy of the International Y. M. C. A., 347 Madison Ave., New York City, writes as follows:

"I expect to sail with a party of one hundred educators, ministers, editors and social workers under the auspices of the Fellowship for a Christian Social Order, on the Cunard Carmania, June 27, to spend two months in studying the present situation in Europe. The entire trip will cost between six and seven hundred dollars. Lectures are held on the voyage over, and morning and afternoon at Toynbee Hall in London during the month of July.

"In past years the party has heard such writers as Bernard Shaw and H. G. Wells, Laski and Tawney, Cole and Sidney Webb; political leaders like Ramsay MacDonald and Lord Haldane, Lord Cecil and Lord Milner; employers like Seebohm Rowntree and labor leaders like Arthur Henderson and Robert Smillie; religious leaders of the stamp of Bishop Gore and Bishop Temple, Studdert-Kennedy and W. E. Orchard; editors like J. L. Garvin of the *Observer*, members of Parliament, and others. Among the members of the party in former years have been Governor Sweet of Colorado, Bishop Williams of Michigan, Dean Scarlett of St. Louis, President Maurer of Beloit College, Judge Florence Allen of Ohio, Professor Harry Ward of Union Seminary, Raymond Robins, etc., etc.

"The late afternoon and evening are devoted to sight-seeing in London, and the week ends to short trips to Oxford and Cambridge, Canterbury and Stratford, or longer ones to York and Edinburgh.

"The month of August is spent on the continent, endeavoring to study and understand the situation in Germany and France, and at the headquarters of the League of Nations. We listen to representatives of as many opinions as possible, and leaders in social, industrial, political and religious life. After the main tour closes it is possible to visit individually or in groups any of the nearby countries on the continent, or to attend the Assembly of the League at Geneva the first week of September."

There is no general invitation for people who join this party. Men of really outstanding ability who by speaking or writing after their return might be able to interpret the present situation in Europe and promote international good will are invited, usually outstanding editors, ministers and other leaders.

* *

GIRLS

C ome
A nd
M errily
P articipate

M urray's Leader
U rges you to help make for 1925 a
R eal
R ecord
A ttendance
Y ou *must be there.*

Where?

Camp Murray Northfield, Mass.

When?

July 14-22, 1925.

Who'll Tell You About It?

Miss Georgie E. Bowen, 35 College Ave., Medford, Mass.

* *

MORE SUCCESSFUL LAYMEN'S MEETINGS

Readers of the *Leader* will be interested to learn that Judge Robert W. Hill, executive chairman of the National Laymen's Committee for the Five Year Program, has conducted successful meetings, similar in character to those already reported as having been held in Bellows Falls, Portland, and Augusta, in the following states: Connecticut at Hartford on Feb. 17. New Hampshire at Concord on Feb. 19. New York at Syracuse on Feb. 24. Rhode Island at Providence on March 1.

All of these meetings were well attended by ministers and representative laymen from the local churches in the state, and as a result much interest in the Five Year Program has been aroused, and several men of importance have been added to the Laymen's Committee.

State Chairmen have been appointed as follows: Connecticut, William V. Alexander of Stamford. New Hampshire, Arthur H. Britton of Concord. New York, Ralph S. Baker of Watertown. In Rhode Island a committee of three on organization has been selected, consisting of E. S. Burlingham, Harry E. Davis and Carl Howland.

Other state chairmen are Fred N. Boston of Maine; Arthur W. Pinkham of Massachusetts; James C. Krayer of Pennsylvania; S. D. Tilney of Illinois; and J. E. Reid of Iowa. There are also three district chairmen, namely: William D. Kerr of Chicago, Western chairman; Edgar T. Williams of Chattanooga, Southern chairman; and Harold S. Hull, chairman for Metropolitan New York.

* *

BOOK REVIEWS

(*Continued from page* 24)

tailed examination is entirely unwarranted. Some idea of his superficiality has been suggested by contrasting his treatment with that of Selbie. The tone of his book is not such as to commend it to any reader who desires an honest study of the psychology of religion.

In general it may be said of Selbie that he has sought to give a more or less comprehensive summary of the important contributions of psychology to religion, and his success makes his book the most valuable of all the recent works on the subject. His knowledge of the books on the subject seems adequate, though it is true that he sometimes appears to be ignorant of the more recent works. His bibliographies are by no means complete, but presumably they will more than satisfy the wants of the average reader. The recognition he accords to American psychologists is particularly gratifying. If it be held that he has given us little that is original, it is fair to reply that he does not seek to do so, and it may be pointed out that a successful analysis and synthesis of many books is itself a feat of creative thinking. Whatever the faults of the book, it is a conspicuously commendable volume and one which it is a pleasure to endorse.

* *

Six Days of the Week

By Henry Van Dyke. Charles Scribner's Sons. $2.00.

Dr. Van Dyke has written more than three hundred brief meditations, each headed by a text from the Bible. The subjects vary, but for the most part he has chosen simple themes about which to weave his amiable commonplaces. Conventionality permeates his thinking, whether it be on religion, on politics, on home

life, or on morals. Because he has pleasant modes of expression, because skilful embroidery conceals the threadbareness of his thoughts, because conventionality has its appeal, he will entertain some readers. The book is attractively bound.

* *

Church Ushers' Manual

By Willis O. Garrett. Fleming H. Revell Company. 50 cents.

This handbook attempts to present in brief form some of the methods of procedure which can profitably be followed by all church ushers. Most of the suggestions are wise and practical and a careful study of the book by any corps of ushers would make for efficiency.

* *

The Supremacy of the Spiritual

By Herbert Alden Youtz. The Macmillan Company. $1.75.

These essays "toward the understanding and attainment of spiritual personality" by the professor of Philosophy of Religion and Christian Ethics of Oberlin Graduate School of Theology, are a protest against the present tendency to exalt the practical religion of doing things over meditative communion with God. Dr. Youtz feels that only intense inner spiritual experience can bring man in contact with the hidden springs of life.

Notices

DAILY SERVICES AT KING'S CHAPEL

March 25, 26, 27. Rev. James Gordon Gilkey, South Congregational Church, Springfield, Mass.

March 31. Rev. Alexander Maccoll, D. D., Second Presbyterian Church, Philadelphia, Pa.

* *

LITERATURE FOR TEXAS

Some one keeps sending me rolls of the *Leader*, which should be sent to the State Missionary instead.

Mrs. Flora J. McAchren,
1108 N. 12*th St., Waco, Tex.*

* *

FERRY BEACH

Rooms to let at Ferry Beach with privilege to get own meals in kitchen, also use of living room fireplace in wet or cold weather. For particulars write

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46 *Prospect Ave.,*
Rumford, Maine.

* *

MR. KELLERMAN'S PAMPHLET

The first edition of the pamphlet, "Universalist Educational Parallel Columns," written and published by Rev. R. S. Kellerman, being entirely exhausted, the Committee on Denominational Literature, headed by Dr. Frank Oliver Hall, has authorized a second edition, which is now printed and ready for delivery. All orders received will be filled and sent out as promptly as possible.

Address all orders and inquiries to

Rev. R. S. Kellerman.
Hop Bottom, Pa.

* *

INFORMATION WANTED

The firm of Bleakly, Stockwell & Burling, Counsellors at Law, 317 Market Street, Camden, N. J., are anxious to obtain some information regarding the family of Ashor Moore, who died in Hammonton, April 27, 1891. They are endeavoring to locate the following: Eliza F. Moore, daughter; Julia Bisby, daughter; Edwin Carr, grandchild; Clara Carr, grandchild; Charles B. Carr, grandchild. These people are supposed to be the heirs of Ashor Moore, and any information regarding them will be appreciated. Please communicate directly with Bleakly, Stockwell & Burling.

* *

SOMEWHERE THERE'S A JOB THAT FITS THIS MAN!

We have a regularly ordained minister in our Church who, by reason of having a large family—a wife and five children—has had to keep his nose to the grindstone holding down a steady job, and has not been able to go out to preach as much as he wants to; indeed, he rather glories in being able to work, but he is very anxious for a wider field.

Where Is Needed a Printer and Preacher?

This man is an all-round country printer, editor and proofreader, has owned and run his own newspaper for years, has held useful positions. He is anxious to find some parish with a parsonage which needs a pastor and where a member of that parish has a newspaper or printing office where he could work, and where he could help build up the church. A church not able to hire a full time man is the one he is thinking of.

Address communications, for further details, to

John Smith Lowe,
176 *Newbury Street, Boston, Mass.*

Married

Miller-Baldwin.—In Greensboro, N. C., Feb. 14, 1925, by Rev. H. L. Canfield, Cleon Polk Miller, of Kinston, N. C., and Miss Miriam Olive Baldwin, of Milton, N. C., formerly of Blanchester, Ohio.

Obituary

Mrs. Harriet E. Shepard

In the death of Harriet E. Shepard, on Feb. 27, Central Universalist Church, Indianapolis, lost one of its oldest and for many years most loyal supporters. She died at the home of her sister, Mrs. Katie Pain, Columbus, Ohio. The funeral service, conducted by Rev. Edwin Cunningham, was held March 2.

Mrs. Shepard was born at McConnelsville, Ohio, Sept. 1, 1837, the daughter of Mr. and Mrs. Andrew Kahler. On March 12, 1856, she was married to Mr. Shepard. Besides her sister she is survived by three brothers, Major J. M. Kahler, C. E. Kahler, and W. N. Kahler, and five grandchildren. Coming from Universalist parentage, Mrs. Shepard was a life-long Universalist, a constant reader of the *Universalist Leader*, and one of the charter members of Central Church.

She devoted her life to the interests of her home and church. Her tastes were simple. Her spirit was kindly. Always patient, always courageous, always seeking the best, she lived to bless and to give in the spirit of Jesus.

Mrs. Eva S. Bridge

After a long and painful illness Mrs. Eva S. Bridge died at the home of her daughter, Mrs. N. Prince Spooner, Madison, N. J., Friday, Jan. 30, 1925. The funeral was held privately, Monday, Feb. 2, Rev. I. P. Richmond officiating. The body was placed in the vault and later burial will be made in the family lot at Madison.

Mrs. Bridge was born June 21, 1859, a daughter of Mr. and Mrs. M. Tooke, who at that time lived on a farm near Bouckville, N. Y. She attended Fairfield Seminary and Cazenovia Seminary and in 1878 married Jesse Bridge. The greater part of their married life was spent on the Bridge homestead farm near Solsville, N. Y. Seven years ago they moved to Madison, and in 1921 Mr. Bridge died. Since that time Mrs. Bridge has made her home with her daughter, Mrs. Spooner. For many years Mrs. Bridge was afflicted with rheumatism, helpless for years and suffering intensely—all of which she has borne so heroically as to arouse the admiration of her many friends.

Besides the daughter mentioned she leaves two sons, Horace L. Bridge, of Solsville, N. Y., and La Mott Bridge, of Madison, N. Y., and four grandchildren. She also leaves one brother, Henry W. Tooke, Munnsville, N. Y., and two sisters, Mrs. Ernest P. Richmond, Madison, N. Y., and Mrs. Rolland Peet, Hamilton, N. Y.

Mrs. Bridge was a member of the Universalist church, Madison, and of the Whatsoever Circle of King's Daughters. She was a woman of the finest traits of character, devoted to her family and loyal to her friends.

Mrs. William Davis

Mrs. Addie Davis, wife of William Davis, Hartland, Vt., died at the Hanover Hospital on Feb. 6.

Mrs. Davis was the daughter of William and Caroline Barker, and was born in Chesterfield, N. H., June 22, 1857. She was educated in the public schools, and on Jan. 31, 1876, was united in marriage with William Davis of Hartland, who survives. Twelve children came to bless this union, ten of whom are living, Mrs. Carrie Guernsey of Windsor, Mrs. Eva Stillson of Hartland, Mrs. Alice Crowell of Woodstock, Mrs. Annie Burke of Keene, N. H., Arthur of Santa Barbara, Calif., Earle of Windsor, Harry Elbridge, Floyd and Frederick of Hartland. She also leaves twenty-seven grandchildren and eight great-grandchildren. She is also survived by one brother, Mr. Fred Barker of Penacook, N. H. She was a devoted wife and mother, and looked well to the ways of her household. It could be truly said of her that "all her ways were pleasantness and all her paths were peace." Her children rise up and called her blessed.

She was a constant attendant and loyal member of the Universalist church at Hartland Four Corners, and reared all her children in that faith. To her church she gave her very best in service, and her faith in God's love sustained her all along the way of life.

Funeral services were held at the Davis farm home at Hartland Four Corners on Monday, Feb. 9, conducted by Rev. Stanley Gates Spear of the First Universalist church, Roxbury, Mass., a lifelong friend of the family.

Mrs. Frank M. Smith

On Friday morning, Feb. 23, Mrs. Frank M. Smith died at her home in Middleport, N. Y.

Mary Wallace Smith was born in the town of Hartland, New York, on Sept. 10, 1877, the daughter of Mr. and Mrs. Newton B. Wallace. Her entire life was spent in this vicinity. She graduated from Middleport high school in 1895, and from the Brockport Normal School in 1897. Eighteen years ago she married Frank M. Smith of Middleport. She is survived by her husband, her parents and one brother, Bruce A. Wallace.

Her life was one of activity in social, civic and religious fields. She was a leader in the social life of the community, a member of the Women's Study Club, a member and Past Matron of the Order of Eastern Star. At the time of her death she was a member of the board of trustees of the Universalist church of Middleport, had been a teacher in its Sunday school, a member of the choir, and actively identified with the various women's organizations of the local church.

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Rev. Charles Wendte Jan26
The Unitarian for the Ministry

Crackling

However, the aircraft probe has disclosed no shortage of air.—*Dallas Journal.*

* *

Of course it is none of our business, but we are not going to quit worrying till we find out what became of the Chinese war.—*Macon Telegraph.*

* *

Rev. Mr. Haynes is minister of the First Universalist Church, Lowell. You will want to hear that address. Quite certain that our friend and brother will let you go to sleep.—*Everett Enlightener.*

* *

The Entertainer: "If any lady or gentleman in the audience will call out the name of some female character in Shakespeare, I will endeavor to portray that character."

A Voice: "Florence Nightingale!"

The Entertainer: "I said Shakespeare, Sir, not Dickens!"—*The Humorist.*

* *

Business Man (interviewing applicant for secretarial post): "With these most excellent testimonials, I am surprised at your previous employer parting with you!"

Applicant: "Quite; but the fact is I was of such very little assistance to him in cross-word puzzles."—*London Humorist.*

* *

We're not pessimistic, on the contrary we are happy. We live in the best port in China. Tientsin is a health resort, and if you will look at our statistical reports you will see that we have less serious deaths than any other port, all other aspirants to the contrary.—*The Mei Foo Shield (Shanghai).*

* *

Physician: "I've just discovered a new disease."

Patient: "Call it 'Pfxlzia.' "

"Why?"

"Because it just fits into a cross-word puzzle I'm composing."—*Judge.*

* *

"And you're sure you realize the difference between driving an ambulance and driving an ordinary car?"

Applicant: "Sure. When y're drivin' an' ambulance y' gotta go back an' pick 'em up."—*Life.*

* *

"Poor ole Bill! 'E's so short-sighted 'e's working 'imself to death."

"Wot's 'is short sight got to do with it?"

"Well, 'e can't see when the boss ain't looking, so 'e 'as to keep on shoveling all the time!"—*London Humorist.*

* *

"This taximeter can't misrepresent anything," said the driver.

"What's the matter." inquired the passenger. "Is it broke?"—*Washington Star.*

* *

"Since you are discontented, why don't you sell your farm and move to the city?"

"I've heard about them prices for flats," answered Farmer Corntossel. "I'd rather go on bein' discontented than take a chance on bein' plain desperate."—*Washington Star.*

* *

Mrs. G. I. Justgot-Millions (to guest): "This is your room, my dear. Now, how do you prefer it heated, Fahrenheit or Centigrade? Of course we have both."—*Goblin.*

* *

"Do you remember Mrs. Smith?"

"No, I can't say I do."

"Oh, you must remember her! She was the plainest girl in the village. But I forgot; that was after you left."—*Exchange.*

* *

"Look here, waiter, I've been waiting half an hour for that steak I ordered."

"Yes, sir. I know it, sir. Life would be worth living, sir, if every one was as patient as you are."—*Boston Transcript.*

* *

We have a number of Crypts in the Mountain View Mausoleum that we are holding at a reasonable price for our friends and patrons. H. C. Brown, Mortician.—*Classified Ad. in the Ashland (Ore.) Daily Tidings.*

* *

Our legislatures have overlooked something. "The only thing we lack here in America," says the *Chicago Tribune*, "is a law making the immortality of the soul compulsory."—*Christian Register.*

* *

Bachelor Uncle (making brave effort to entertain): "Who killed Cock Robin? I, said the—"

Little Niece: "Oh, don't, Uncle! Crimes bore me so!"—*Punch.*

* *

A publisher's reader has explained in a daily paper why novels are rejected. But what we want to know is why they are not. —*Punch.*

* *

Wife (doing her cross-word): "Dearie, how do you spell 'La Follette'?"

Husband (doing the dishes): "L-a-F-o-l-l-e-t-t-e."

Wife (still cross-wordy): "That won't do. Who was another French premier?"—*Life.*

The Five Year Program

National Laymen's Committee

HANDICAPPED

Workers for the Five Year Program are at a disadvantage because people are not informed concerning the objectives named in the program.

Every effort has been made to prevent lack of information, but it can be prevented *only by co-operation.*

The National Laymen's Committee, 176 Newbury Street, Boston, will send immediately on request pamphlets giving detailed information.

Ministers and local committee-men are urged to make sure that members of parishes within their observation are *informed.* Talk it on every occasion possible. Sow the seed of understanding.